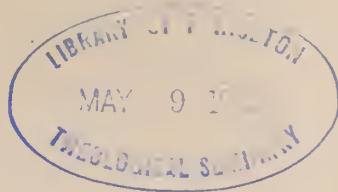


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SOME LEADERS OF THE MISSIONARY LEADERS OF THE FUTURE

[See page 755]

THE Missionary Review of the World

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OCTOBER

{ *New Series*
VOL. XVII. No. 10

HOW TO WIN MOSLEMS TO CHRIST

CONTRIBUTIONS TO THE SOLUTION OF THE MOHAMMEDAN PROBLEM

I—Introductory

REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., BAHREIN ISLANDS, ARABIA
Missionary of the Reformed Church in America

This series of articles, prepared at the request of the editor, represents not theory but experience. The Mohammedan missionary problem is so vast and complex that there is wisdom in exchange of views, and encouragement in signs of success from any quarter of the field. The difficulties of work among Moslems have not been exaggerated, but they have, alas! often proved a barrier to enterprise or a stumbling-block to faith. The Gospel is equal to the problem. A missionary from Teheran writes: "The devil never started a lie that helped his cause more than that the religion of Jesus Christ is not sufficient to reach Mohammedans."

The way to conquer Islam is to leave America and preach to Mohammedans in the regions beyond. Fanaticism and prejudice are never overcome by fear, but by faith. Islam is only strong when it is not put on the defensive. In contact with light and truth it shows its own weakness—

Gently, gently stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.

We have found that neither compromise nor a paring down of the truth, but positiveness and a full Gospel awaken the respect, if not the assent, of intelligent Moslems. Faith and prayer and patience will open barred gates and hardened hearts. Our methods are old, but we try to put new life into them:

(a) Bible distribution by means of shops and colporteurs, using a few educational books and periodicals as bait on the hook. A book-shop of the Arab classics gives a *raison d'être* for entering a new town.

(b) Preaching and discussion by the wayside, in a coffee-shop, or at night, with the lantern in a sheltered corner. But specially and daily in the *dispensaries*, where hearts are open to receive the truth. In

using lantern-slides we avoid pictures of our Savior, but preach from the parables, and find a Gospel message even in secular scenes. Queen Victoria's portrait preaches the emancipation of Moslem womanhood; Thorwaldsen's angel of death preaches the resurrection; Koran texts on the screen afford a reading-lesson, and introduce texts from the Gospel.

(c) Medical missionaries' work and missionaries' medical work. The former by qualified physicians in hospital and dispensary, the latter by clerical or lay workers in distant villages with limited outfit. This latter method has objectors, but has proved successful on the principle that it is wise to do something "till the doctor comes," and in obedience to the Dutch adage: "In the land of the blind, One-eye is king."

(d) Contact with Moslems socially. Get close to them. Eat from the same dish. Travel together. Discuss politics, commerce, home-life, and the world to come. Love them, after the manner of Paul in the thirteenth chapter of First Corinthians. Even among the strictest sect, the Wahabis, we have found this parody on Pope's lines to hold true:

A Christian is a monster of such frightful mien
That to be hated needs but to be seen;
But seen too oft, familiar with his face,
They first endure, then pity, then embrace.

To speak kindly to a child and to salute every wayfarer are two other methods of reaching Islam.

II—Signs of Success in the Nile Valley

REV. J. KRUIDENIER, CAIRO, EGYPT
Missionary of the American United Presbyterian Church

The American mission in Egypt does not claim to work among any one class of people here in particular, but seeks to come in contact with all, to work for all, and to win all. Should you look over the lists of our church registers you would find a people whose antecedents claim different faiths, different nationalities, and varied degrees of social standing.

As this suggests our policy, so it suggests our method. Unity in diversity has been our practise, or a Protestant organism taking root everywhere, through which the mission, as such, seeks to send a life-conveying power to Egypt's millions. As a matter of course, the rise and fall of this spiritual river depends upon a higher power. We venture to assert, however, that the arable soil touched by this river's waters is becoming, year by year, more extensive, and the spiritual irrigation more effective as time rolls on. To prove this we refer to the yearly increase in Church-membership, to the Scriptures and other literature distributed, to the boys and girls who visit our schools (one-

fourth of whom are Mohammedans), and to the contributions obtained in Egypt from all sources for the work of the Lord.

Without argument it is evident that, in a country where nine-tenths of the population are Mohammedans, a living Protestant organism like our Evangelical Church, with almost eight thousand communicants and a constituency of thirty thousand scattered throughout Egypt, is bound to do much for Islam.

Apart from the hundreds of Moslem children in our schools, and the thousands of books sold among the Moslems, which two factors exert a mighty influence upon them, the very presence of an agency such as our mission, with a right hand so powerful as our Egyptian Evangelical Church has proven to be, must act and react beneficially on Islam. The social, moral, and spiritual forces thus set in operation are bound to exert a transforming power. Our churches, schools, and colportage know no restrictions, and our hospitals receive all without discrimination. Through these means hundreds of Mohammedans have heard of the Christ, many have received Christian instruction, and a number have joined the Church.

You ask, How is this accomplished? While writing these words the clapping of hands and the excited speech of a crowd of people in front of our Cairo mission house reaches my ears. Who are they, and where are they from? They are Mohammedans and a few others who have been attending our special meetings for Mohammedans held every Monday evening, and conducted by a convert from Islam, a man who, having received his education at the El Azhar University, now confronts his Mohammedan brethren with the unconquerable truths of Christianity.

As I look out of my window a surging crowd of between two and three hundred men are excitedly giving vent to their feelings, having listened to the impassioned eloquence of a man well versed in the Koran and Mohammedan literature, fully equipped linguistically, and not a tyro in the word of God. Humble, courteous, tactful, he has now worked for more than four years in these special meetings. He invariably spends about three-quarters of an hour in a simple Gospel service. By this I mean that, after opening the meeting with prayer and the reading of the Word, he chooses a text and preaches on it very acceptably; thereafter he may speak on a selection from the Koran or other Mohammedan book, setting forth its fallaciousness, and proving, logically, the superiority and truthfulness of the Scripture. He may choose to speak, too, on some subject of general importance—for example, a fast or a feast; or, again, on an incident from the life of Mohammed. He may take up a question propounded to him, written out and handed in the previous evening. These discussions frequently stir up an immense interest, and not infrequently speakers from among Islam will arise to oppose him in argument.

Thus far this man's equal has not yet been found. God gives him wisdom and grace to calmly meet and eviscerate all counter arguments. He meets many a one, too, in his own home, and visits others privately, going unprotected and unmolested.

Whenever converts of this type can be secured we believe their services should be utilized at whatever costs. Some of our native pastors make laudable efforts to reach Mohammedans, and through their instrumentality a number have been led to the Savior. Missionaries and laymen of the Church find frequent opportunity for personal work, the results of which are difficult to gauge.

Whether it be, therefore, through church, Sabbath-school, and day-school, or through colportage, personal work, and special effort, the truth is being introduced, and its presence is becoming more and more apparent. This is, with reference to Egypt, not merely a theoretical conclusion, but a fact, as evidence proves. There has never before been such a spirit of inquiry, neither has controversial literature ever obtained a better market than now. The number of actual inquirers is on the increase, and a larger number of baptisms take place. I believe that God is hearing the prayers which have been sent up to Him from our own and other missions for the conversion of the Mohammedans, and is blessing the special efforts that are being attempted.

While we are progressing, our arch-enemy is not resting, however. The attitude of the leaders of Islam, particularly their religious chiefs, is more determined than ever. Antichristian literature is produced and circulated increasingly, and the very government lends a willing hand in checking any efforts, through publications or otherwise, that may promise success from a Christian standpoint.

A sister mission, in the columns of its periodical, ventured to proclaim the truth about Islam faithfully and rather plainly. Its assistant editor, the author of some articles, was soon inquired after and deposed by government authority.

Only last week a convert from Islam was baptized by one of our missionaries in one of our principal mission stations. As soon as it became known that a baptism had actually taken place, the Mohammedan judge of the place ordered the police to bring the man before him. The brethren there, in seeking to protect him, claimed that the judge should visit the clerical authority (the missionary), and in his presence present his claims and arguments against the man; but he would not. The man was taken by force (on the way, many with clubs showed their determination to molest him) to the *cadi*, or judge, and there made to recant through the unusual pressure brought to bear upon him.

Whenever a Copt or a convert from any Christian sect becomes a Moslem, he is brought before the *cadi* to forswear his faith and be

received into Islam. This privilege, accorded to a would-be Moslem, was in this case transformed into an argument to compel a would-be Christian to return to Islam. The poor convert did not possess the martyr's spirit, and so yielded, but in private conversation evinced his determination to leave the town and go where he could confess his Lord; he claimed to love Him still, and at heart not to have changed a whit. God grant it may be true. The above incident may be made a test case by us, whereby we may gage our future conduct in defending our converts. We will not let the matter rest where it stands.

I am pleased to see in all this agitation and opposition the hand of God. We are standing upon our watch-towers, eager to herald the day; but while night has not yet lifted its sable mantel from upon this fair land, we are pleased to report the struggling efforts of the king of day and in joyous anticipation to wait.

III—Some Suggestions for Work Among Moslems

BY AN ARMENIAN CHRISTIAN EVANGELIST

The prime requisite for successful Moslem work is *unfeigned Christian love*, obtained by immediate contact with the heart of the Master of Love. One has said, "When God laid upon my heart the burden of the Kurds and commanded me to carry the Gospel to them, His word burned like a fire in my heart, and I found no rest night or day. But I found still in myself some remnant of race hatred. How could I forget what these had done to my people, and how much innocent blood they had shed? I cried to my Savior: 'O Lord Jesus, who didst pray for Thy murderers and didst bless those who cursed Thee, give me Thy grace! Else how can I do this thing without Thy Spirit of love?' He heard and answered my cry. When I went to them the older ones were as my parents, the children as my own little ones, and all my brothers and sisters, I loved them so truly. But, what was most wonderful, their love to me was even more than mine to them; so they received me to their homes as a guest, and I lacked nothing. They said: 'We hate the Armenians, but you are not one to us, but our own son.'"

From this love springs *tact*, which teaches how to approach men. An evangelist unarmed, alone, in a solitary valley hears the cry "Halt!" and a robber appears from behind a rock. "Stop, or you are a dead man! What are you doing here?"

"I came to find you."

"Me! What business can you have with me?"

"I have a message for you."

"From whom?"

"From God."

The robber listens, is won, and takes the traveler home as his

guest for two days, so his village hears the good news. Five brigands, armed to the teeth, are encountered; the guide flees. The preacher goes straight to them, Bible in hand:

"If any one should photograph you now and the picture remain, you would always appear with dagger, sword and gun, ready to kill men. But I have another kind of sword which destroys not men's bodies, but the sin of their souls."

The robbers wonder, "What manner of salutation is this?" and guard his exit from the place of danger after they have listened for an hour to the Word of God. They are heard of afterward as warning villages that if the preacher suffers from them they shall not go unpunished.

Love teaches *sympathy*. The preacher, passing through the bazaar, studies from day to day how to get hold of a certain shoemaker. He prays about it, and God teaches him what to say.

"You have made me happy to-day," he says to the man.

"I! How? What have I done?"

"I see you working so hard at an honest trade, not stealing or idling away your time, but trying to support your family and doing God's will, which is that we should be diligent."

When he has won the man's heart he tells him of Jesus, and hears from him: "Oh, I do thank you; you have so cheered and helped me to-day; come again."

What can he say to these bakers? "I admire your trade; it is the most needful of all. The baker feeds the king himself. What could we do without you! Let me tell you about another kind of bread." And now when he passes the bakeshop there is a call: "Come, mirza, come and tell us more about the Bread of Life."

He who will speak to Moslems *must not be afraid of them or hesitate to speak the truth in love*. They respect the honest man who will not dissimulate or conceal his real convictions. We must believe that we shall not suffer unless God wills it, and if He does we must be ready. The salvation of souls is worth it. One said: "Since I have entered this path of Moslem evangelization I know well where it leads. I constantly see myself dead and in my grave, but I have never been so happy. I feel as if I were going to a wedding." It is no kindness to the Moslem to let him suppose you think his religion true or his prophet sent from God. It is better to encounter anger, scorn, or violence than to have the Moslems curse our unfaithfulness at the judgment-day, while we ourselves see there was really nothing to fear.

He who speaks to Moslems must have *some knowledge of their divisions and their different beliefs and practises*. He must know, for instance, that the Shiah's believe in man's free agency, while the Sunnites, or at least some of them, carry fatalism so far as to make God the author of our sins. He must know something of their history, must

have read the Koran, and some traditions, so that he will not speak of a subject of which he is ignorant.

Most indispensable is a *thorough knowledge of the Bible*, and as he becomes familiar with false doctrine he will wonder to find a new weapon ever ready to hand from the old armory. To those who believe, like the Ali Illahis, in the transmigration of souls, and that man may be born again as a lower animal, he cites the permission to slay and eat animals, tho cannibalism is forbidden. To the Babi who tells him of successive births of Christ, he opposes "Christ being raised from the dead dieth no more, death hath no more dominion over Him." To the claims of the Arab prophet, he replies that the Deliverer must come from Mount Zion, and therefore be a Jew. Texts which had no particular meaning for him acquire a new use and significance as he notes how every error has been foreseen and provided against. Let there be much practise of and acquaintance with the sword of the Spirit. "There is none like that."

Do not let the Moslem assume that he is to require proof of you for the truth of Christianity, or that you act solely on the defensive. It is his to defend Islam as a new faith, and never forget to press on him the need of substantial evidence of its claims. How do they know their prophet was sent from God? What evidence did he bring? What good does their religion do them? One of the strongest arguments is our personal witness of our relation to Christ, and what He has done for us. "If you have received this salvation," asked one Moslem, "why should not I?" As I told two young men of salvation in Jesus, their Kurdish servant, sitting by, leaned forward to listen, and finally broke out with: "Khanum, is it for the Kurds too?"

Among our weapons we must include *patience and courtesy, kindness and gentleness*. "Put yourself in his place" is a good rule. Try to feel as the man does, or the woman, with whom you are talking, whom you are striving to win, to make allowance for heredity, environment, training. Some missionaries find great difficulty in speaking of the doctrine of the Trinity, so obnoxious to Moslem ears. The most ignorant village woman you meet will proudly assert "*Allah wahid dur*" (God is one), as if it were a totally new truth, and glare at you as if expecting to be contradicted. We are so accustomed to take the doctrine of the Trinity for granted that few are grounded in it before coming into contact with Moslems, but I am persuaded it is the strategic point of controversy, and can not be ignored or lightly treated. Let us be ready on this point to give an answer for the faith that is in us. As Dr. Henry H. Jessup says of Kamil, the doctrine never seemed to present any difficulty to him, because, being under deep personal conviction of sin, he felt the only remedy lay in God as manifested in the Trinity; so will it be with truly converted Moslems, and I feel it is what they require above all else.

The tidings of the need and possibility of regeneration, and our becoming through Christ partakers of the Divine nature and sons of God, are specially needed with Moslems, but I will not enlarge on these. Strive to convince the head, but not less to touch the heart. There can be no more dangerous state than that of a man, intellectually convinced of the truth, who knows he ought to yield to it, and fails to do so. If conversion does not follow conviction, all is useless.

In conclusion, *expect results, and not at some far-distant day, but now*. "I sent you to reap." The sowing has been going on a long time—at least, since the day of Henry Martyn. We seem to stand outside a locked and barred door, as hopeless as the gate of Peter's prison. We touch it with a trembling finger, and lo! it swings open, and behind it we find human hearts beating with fear and apprehension, heavy with sorrow and hungering for the bread and water of life which we do not know how to appreciate because it is so much a matter of course. "Let us go up and possess the land, for we are well able to overcome it."

IV—Methods in the Deccan

REV. M. G. GOLDSMITH, HYDERABAD, INDIA
Missionary of the Church Missionary Society

In the Church Missionary Society's South India Mission for Mohammedans, five methods have been employed for bringing the Gospel to the people—viz., open-air preaching, tract distribution, the circulation of books, visiting and conversation, and public discussions.

1. The open-air preaching has been disapproved of by some, and if badly conducted may be a bad thing, but most of our converts seem to look upon it as the most right and proper thing, and are ready to join in it. If soberly and heartily managed, and with the help of a few benches for the front rank of the audience to sit upon, and with a chair or two for the more respectable of our chance hearers, and in the front of some room or house to which to retire for further conversation or discussion, there seems no more direct means for drawing attention to our message. In British territory the police generally are found to have orders not to allow the Christian preacher to be unreasonably disturbed. If any opponent wishes to set forth his views, the police allow him to stand and do so at forty paces' distance, and this regulation prevents any acute friction.

It is undoubtedly an objection to open-air preaching that opposition is, so to speak, courted; and a Mohammedan audience very soon resorts to opposition preaching. In Hyderabad, soon after we commenced in 1890, an *Anjuman-i-Tablîghi Islâm* (Society for the Propagation of Islam) was instituted, with paid preachers and workers, which, after a short time, reported an accession of two hundred converts from Hinduism and Christianity. From time to time this has

died down and been again revived, supported by the exertions of occasional apostates from our ranks.

Whenever possible, our experience suggests that a preaching-hall should be secured, for in a suitable building it is generally easier to obtain quieter audiences with less liability to interruption, and a better hearing for the Message. It is true that spies may be posted to prevent any one attending to the preaching. The open-air preacher can shift his spot and evade such hindrances, while the fixed place in a shop may be rendered utterly empty by well-organized espionage. But the opposition will die down in due course, or may be partially frustrated by inviting a public discussion, the attraction of which overcomes most other considerations. With regard to the style of preaching, we strongly deprecate anything polemical; we believe that the simple statement of God's truth, illustrated by such facts and incidents as help to make it attractive and understood, is what is really needed; "things new and old," set forth with the power of the Holy Spirit, and explained, when practicable, by quotations from their own books.

2. We circulate a large number of Gospel handbills. Compared with thirty years ago, the supply of these is now great and good. There is always room for improvement, but the various tract societies have been active and deserve gratitude. The number of people in India who can read is great, and, if respectfully presented, the handbills are seldom resented. There, however, have been times when many used to be torn up before our faces. One remedy for rough treatment is to head them with quotations from the Koran, or to give them attractive titles. If handbills are printed in a Mohammedan press, care must be taken to see that there is nothing in the ornamentation introduced by the printer or *kâtib* (copyist) to damage the text. Formerly in the North India handbills, human faces (utterly abhorrent to all "faithful" Moslems), and pigs, ingeniously worked into the margin or elsewhere, were to be found to horrify the reader and afford a valid excuse for the immediate destruction of the handbill.*

3. The mission presses in India are now producing excellent books. Besides the fine revised Bible in Urdu, there are most useful religious books. The sales of these are very small in the two book-shops under my care. It is to be hoped that better days may come for selling. Meanwhile, when we can not sell, and many of our inquirers are hardly in a position to buy, we lend a good many.

4. In order to reach the higher classes, visiting them in their houses seems necessary. But the vexatious delays that often occur are tedi-

* The Dakhani Book of Genesis, printed in England about forty years ago, had to suffer from the inexperience of a printer, who unwisely adopted an elephant as his trade-mark. This quadruped was sufficiently like a pig to arouse the alarm of pious Moslems, and we were always obliged carefully to cut out the title-page on which it appeared, to prevent rough handling of the otherwise well-printed book.

ous. However, it may happen that other visitors are also waiting for an audience, and the waiting-time need not be totally lost. Any new books that may be respectfully presented are also willingly accepted. At railway stations, and in the railway trains, books, etc., often meet with a hopeful reception, and very profitable times for conversation can be found. Mohammedans are always more or less ready to talk about religion, and a conciliatory tone can secure very attentive and thoughtful listeners.

5. Discussions have the double advantage (1) of attracting a large audience; (2) of being often welcomed in their own houses or mosques. An opponent will invite the Christian to some building (school or mosque, etc.) of his own in order (perhaps) to show off his superiority, and large crowds will attend on such occasions. In order to turn this to account, it is important to have a definite subject for consideration, and to insist on its being stuck to. When the opponent is bent on discovering some logical flaw or on some hair-splitting, without regard to higher issues, the result is not likely to be hopeful. It should always be remembered that "honest and good hearts" may be present in the company, even when the spokesman seems most perverse and unspiritual. If, therefore, the Christian acts calmly and patiently, a good impression may be left, even when the antagonist is noisy and blustering. There is the promise of "a mouth and wisdom" for such occasions, and that promise may be claimed and realized.

V—The Opinion of a Converted Moslem (Translated) *

There are three classes of Moslems as regards their attitude toward the Gospel. First, there are those whose daily bread and social position depends on Islam; these are the mollahs, and most of them are prejudiced and fanatic. Second, there is the large class of those who are utterly ignorant, even of their own religion, and are easily moved by the first class to oppose the Gospel. But there is a third class who are intellectually convinced of the truth of Christianity, but fear the rulers, or their relatives, or the persecution of their neighbors. Each class should be dealt with differently.

The best means of reaching Moslems is a holy walk and conversation on the part of missionaries and their helpers. Medical work and schools are good as a means to get an audience for the Gospel. The circulation of the Scriptures undoubtedly awakens opposition and arouses fanaticism, even because the Bible is Divine and speaks to the conscience. But it is one of the best means to reach Moslems. I was first convinced of the truth by reading a penny Gospel. Controversial books and tracts are of two kinds—the useful and the harmful. Of

* Seyyid M—A— has been a faithful colporteur in Arabia for over two years, and suffered exile and persecution for the Gospel. His opinions were noted in reply to a series of questions.

the first class are "Sweet First Fruits" (*Khidmet-es-Salam*), "Proof of Christ's Death," the tract on the integrity of the Gospel, etc. Of the second class there are books which are too strong and sharp for the average Moslem, like "El Hidaya," "Makalet-fil-Islam," and "The Sources of Islam." These books, if generally given out, may turn a timid seeker after the truth back to his old prejudices; altho the authors rightly think the argument used unanswerable, yet the books have no *attractive* effect. These latter books, however, have their use for Christian converts and workers among Moslems.

VI—Experience among Mohammedans in Tunis

A. V. LILEY, TUNIS, NORTH AFRICA
Missionary of the North Africa Mission

Experience has proved that in dealing with a Moslem to lead him to Christ it is best to begin upon ground in which you and he are likely to agree rather than to differ. Such points of agreement are the unity of the Godhead, the creation, and the fall of man. It is first necessary to show the justice of God, and to point out that if God punished Adam, whom the Moslems call a prophet, for *one* act of disobedience (Surah xx : 119), how shall we escape? If the Moslem will listen, explain Gen. iii : 15, and draw his attention to the institution of sacrifice; especially pointing out that Noah offered a sacrifice, also Abraham before he had a son. It is necessary to make clear also that an atonement was required for sin even from the high priest Aaron, whom the Moslems call a prophet. The listener, or inquirer, may then be led to refer to various prophecies respecting the Lord Jesus, such as Ps. ii : 22, Isa. liii, Dan. ix : 26, Micah v : 2, etc., and how these were fulfilled as shown in the New Testament. The first quibble may begin at the fall of Adam, for Sunnite Moslems say that God, having foreseen all things, foreordained the fall, in order that the world might be peopled; that all power of the body or the will is from God, man not being a free-will agent. Here Gen. i : 27, 28 may be read, to show that the command to replenish the earth was given before the fall.

Should the Moslem maintain his assertion, it must be pointed out that he makes God to be: 1. The author of sin. 2. Unjust; for He punished Adam by turning him out of paradise, for an act which was forced upon him. 3. That God is '*agiz* (impotent), as He is unable to people the world without the disobedient act of man, His own creation. 4. It must be shown that if man is not a free will agent there could be no punishment and no reward.

The next objection may be on the subject of sacrifice. Moslems state that God has no need of these, as in His sovereignty He can pardon or punish as He pleases. Here one must make known from

the Old Testament that God has entered into a voluntary covenant with man, and that it is as binding on the Creator as on the created. It pleased God to institute sacrifice, and for the blood to make an atonement for sin (Lev. xvii : 11), which offerings were shadows of the full and perfect atonement made by the Lord Jesus Christ.

The Moslem asks: "Why should God the Father require the death of what you Christians call His Son in order that sinners may be saved? If God is love, He must be a cruel Father." The answer is that Christ's death was a voluntary one (Mat. xx: 28; John x: 18). The Lord Jesus knew He had come to die, and spoke of the sacrifice He must accomplish on several occasions to His disciples.

The Moslem's next objection, a very favorite one, will be the Sonship. We maintain, with the Moslem, that "God was not begotten, neither doth He beget," *in their sense*—i.e., the material; but that spiritually Christ was the Son of God.

VII—Among the Persian Moslems

BY MISS A. MONTGOMERY, HAMADAN, PERSIA

Missionary of the American Presbyterian Church

Our method of winning men to Christ must be the method of love. This is specially to be emphasized in dealing with the people of Persia, most of whom are simply grown-up children. We must have close contact of life with life, but if our hearts are not full of love—true, deep, and Christ-like in its self-sacrificing devotion—we will not be able to draw Moslems near to the Lord of life and love. No mere professions of love will do in this land, where the people have the sure instincts of little children, are clever physiognomists, expert mind-readers, and close observers whether the power of a risen Christ is seen in a life of purity and holiness among those who call themselves the disciples of the Lord Jesus.

The story of a young mollah, now one of our most successful physicians, shows that the power of such a life is one of the most successful means of reaching one class of Moslems. This young man was the son of a well-known teacher in the capital of Kurdistan—a Kurd of the Kurds. He was as zealous for the faith of Islam as ever Paul was for Judaism; so earnest a Moslem, that he not only fulfilled all the demands made by the strictest interpretation of Moslem requirement, but went far beyond them; hating Christians, and instead of saying to them "Salaam," which means peace, by a clever turn he changed the word to mean a curse. He was fully aware of the evil fruit Islam bore in his own life and the lives of those about him. He felt the burden of sin, which all his making of merit by prayer and fasting would not remove; he saw only vileness in the lives about him. So that when a Nestorian preacher came from Urumia,

fired with the zeal of the missionaries there, and filled with the spirit of Christ, he soon fell under his influence. This man, he found, spoke the truth, and altho he tempted him in many ways, could not induce him to lie in act any more than in word. The young Moslem concluded that a religion which will keep a man from lying must be worth looking into, and forthwith began to study God's own Word for himself, and soon found Him by whom alone we can be cleansed from sin and have peace with God. He then became a living witness to the fact that sinful, degraded man can be changed by Christ's spirit alone into the Divine image, and can bring forth the fruits of righteousness to the praise of God. His conversion and his subsequent life have proved the power of the love of Christ. The Gospel manifested in a life is more potent to convince men than that of books or scrolls.

As soon as this young man confessed his faith in Christ, his brother tried to kill him, and he fled to Hamadan. There he grew up among us, was baptized after long probation, studied medicine, married one of our Christian teachers, and has a beautiful, well-ordered home, and a most successful medical practise. How many lives he has influenced can only be estimated by Him who is Omniscient. In his two journeys to England to many of his fellow travelers did he tell of Christ; among the Stundists in Russia he found believers like himself, and he witnessed faithfully wherever he went in Sweden, in England, Scotland, and Ireland. On his way home from his first journey he was stopped outside of Resht, and taken back to see an Englishman who seemed to be dying from typhoid fever. He was the means of saving his life, and witnessed as faithfully to this man and his traveling companion as he does to his poor countrymen. The travelers took a good deal of trouble to come to Hamadan to see him, and it was encouraging to hear them give such warm testimony to his fine character and pure life. When they were dining with us one evening and were telling of his goodness, one of them, whose name is well-known in the English political world, assented to the conviction that if missions in this land only gave us *this* man it would well repay all the cost.

Of course, this Christian Moslem prayed for the brother who had tried to take his life. The first hopeful sign was that he followed him to Hamadan, and at last his unbelief yielded to the testimony of the Old Testament Scriptures and in answer to the prayer of a little Armenian boy, who had come to our school from a distant village. This boy knew nothing of Christ but His name when he came, but he soon learned of His love, and began to trust Him to answer prayer. The brother was won and was baptized, and a few years after all his beautiful children were dedicated to Christ's service in the same ordinance. His wife was won in a different way. Coming to us first to learn to

darn stockings, so that she might earn something for herself, then being taught to read God's word, and hearing every day of the great love that gave Christ to die for sinners, she believed, and when married she wanted the Christian ceremony after the Persian one, and so is the one wife of a man who, if he had not become a Christian, might have had fifteen or twenty. In this degrading custom of polygamy we often find a text by which we show how inferior is the religion of the false prophet to the blessed, pure religion of the Lord Jesus. One never finds a Moslem woman who will deny Christianity this superiority over the religion of the false prophet.

With the young men who have studied English with me, I have always begun with the first chapter of the Gospel of John, and, without intending it, simply thinking of learning the English words, they have the blessed truths fixed in their minds. The third chapter brings us to the core of all our teaching: the necessity of the new birth, the possibility of obtaining eternal life by all through faith in the crucified Christ *because* of God's love for the world, and the awful alternative of the wrath of God on those who believe not, and love the darkness rather than light. Thus, tho pupils only remained a short time, they learned of the Lamb of God who taketh away the sin of the world, that He is Creator and the Son of God.

Another convert, a Khan, came to an Armenian woman, who was noted as an eye doctor, to have his eyes treated. He saw her reading the New Testament, asked for one, became interested, applied for a position, and, as teacher, heard all parts of God's Word read. The sword of the Spirit slew his enmity, he believed, and was baptized.

Another Moslem between here and Tabriz became a true Christian through no other instrumentality than his own perusal of God's Word, and without any contact with Christians until after he was converted.

In our school work boys and girls, among the day pupils, are won by loving contact and by loving care for bodies and souls of the boarders, day and night. The teaching always begins with "God is love."

On Fridays we have meetings for women, and always have Moslem women, who hear the simple Gospel of God's love. Mrs. Hawkes tells the story on alternate Fridays, and most of the days in the week gives the same glad tidings to numbers of women who come for bodily healing to the dispensary. There is also the faithful preaching and teaching of the Gospel in two places in the city every Sabbath, and the medical and evangelistic work done in Hamadan and the surrounding villages.

From all our experience, what is the conclusion? Give Christ's Gospel by the hands of those who love the Moslem as Christ loves

them, and live lives thus consecrated in homes of purity and peace. Give God's own Word, assured that His promise is true, that it shall not return void, and let those who teach and preach advance to the attack of every heart-citadel on their knees, and the Crescent shall wane in the light of the Cross, and the Moslem world shall soon confess that Jesus is Lord, true prophet, priest, and king, to the glory of God the Father.

VIII—Methods of Work in Yemen

BY REV. JOHN C. YOUNG, M.A., M.B.C.M., ARDEN, ARABIA

Missionary of the United Free Church of Scotland

Before any one can stem the tide of Islam, I believe that he must not only be pure and peaceable, but thoroughly conversant with the language and laws of the people among whom he dwells. He must know the trend of their thoughts and be acquainted with the tenets of their belief, so that when called upon to interfere in behalf of an oppressed individual, he may be able to decide at once whether or not to interpose on the sufferer's behalf, and whether or not a door has been opened for the Gospel message that he carries.

Opportunities such as these ought to be taken advantage of for pointing out the evils of polygamy and the baneful effects of the Moslem code in the home life of the people as a whole. But other means will be necessary for drawing people to hear the message of salvation, and when traveling in the interior I find that nothing attracts a crowd more rapidly than a lantern lecture; for tho it is said that "angels never enter a house where there are pictures or dogs," the average Moslem never seems to have any hesitation in gazing upon pictures or listening to a lecture on such subjects as "Joseph before Pharaoh," or "Jonah fleeing from Nineveh." Then when the audience is thoroughly interested, a picture can be thrown on the screen that will enable the lecturer to "speak a good word for Jesus."

I have also found the day-school of great service in breaking down prejudices and enabling us to meet Moslem thought in its early stages. Shortly after I took over charge of our school here I discovered that children came for a day or two and then left, and when I went to discover the reason I learned that the Arab masters had in every case gone to the boy's parents and said that if they continued to send their child to school he would be made to speak English in heaven, and no person would understand him. Happily this stage is now passing away, and we look upon the school as a very helpful adjunct to the other work.

Far and away, however, before all others as a help to Christian work among Moslems is the medical mission, which is a true hand-maid to the Gospel. I know of nothing which will more quickly open a way for the man with his message than a properly performed sur-

gical operation. It sets every person talking, and draws people from a very great distance for surgical help.

Among those who have been treated in our hospital during the past year more than 30 per cent. of the patients came distances that varied from three to three hundred miles, expressly to put themselves under the care of the Christian doctor, while 90 per cent. of those who live in our midst would tell you that the missionary's medicine is good because it is mixed with prayer.

A medical missionary, however, must never forget that the course of Islam is not to be stopped by surgery any more than immorality is to be cured by free breakfasts, or drunkenness cured by a dose of ammonia. To meet Islam one must attack its weak points, and make thinking men to be dissatisfied with its illogical and unreasonable base. But before one can do this he must be sure of his own ground, and be ever ready to give a reason for the faith that he holds.

Once when I was preaching in the dispensary a shercef interrupted me with the question, "Can a thing be made to stand still that never moved?" and when I replied, "No, assuredly not," he said, "Then why does your Bible say that Joshua commanded the sun to stand still?" My reply was, "'Ye do err, not knowing the Scriptures,' for a careful reading of the passage would show you how far wrong your thoughts are, and a simple illustration will make that plain. I suppose you were up in time for prayer this morning, and saw the sun rise between the horns of the devil?" and when he said "Yes," I asked why, a minute or two before, he had said the sun never moved, and now said that he saw it rising. I then went on to explain that common every-day language was used in the Bible, and no person that wanted to know the truth could mistake the meaning.

As, however, he had asked one question, I begged to ask another, and when leave was given I asked him if a man could cleanse a tarred wall with a tarred hand, and, if not, how could Mohammed with the tarred hand of his own iniquity take away our sin. He said that Mohammed could not, but God would, at Mohammed's request, do so. This brought up the whole question of God's justice, and I was enabled to show the people that God could not be just and yet justify the sinner until the penalty of sin had been paid by a sinless one.

During Ramadhan a globe to represent the earth is a very useful means of showing the Moslem that the so-called command of God to fast from the time that one is able to distinguish a white thread from a black one till sunset could never have come from heaven; for the Kingdom of Heaven ruleth over all, and is acquainted with other parts of the world than Arabia.

A red tarboosh held up against a white wall wearies the eye, so that when removed a green mark, the same size and shape, appears where the cap has been; so a concentrated gaze, we tell them, on the

sinful progenitor of Islam blinds every Moslem to the white light of God's love revealed in Jesus.

I think, too, that more might be made of the fact that Mohammed never really assumed the rôle of a prophet, according to the Scriptural definition in Deut. xviii : 22, while our Savior did, and nearly all His prophecies are fulfilled, while we confidently trust that the rest will be fulfilled as He said.

The missionary's aim, in my opinion, ought ever to be that of raising a spirit of inquiry among the people; and, having raised that spirit of inquiry, he ought to put God's Word into their hands, pointing out the fact of the Koran's declaring that it was sent down to confirm the Scriptures, which have never been abrogated, for, according to the Koran, no person can ever abrogate God's word.

THE NORMAL STATE OF AFFAIRS IN TURKEY

ITS BEARING ON MISSIONARY WORK

BY ONE WHO KNOWS FROM EXPERIENCE*

Since the Treaty of Berlin, in 1878, it has been the established policy of the European governments to maintain the *status quo* of the Turkish Empire. Two or three seeming exceptions to this rule have hardly sufficed to nullify the principle; for they have had more force on paper than in fact, except in the cases of Eastern Rumelia and Crete. In 1885 a bloodless revolution made the former a part of Bulgaria; but as it had formerly been a self-governing province, the internal change was not great. In 1898 Prince George of Greece was made High Commissioner of Crete, thus completing the virtual abdication of authority over that island by Turkey after a struggle with revolutionists beginning before 1866. The territorial modifications in the readjustment of boundaries after the Græco-Turkish war of 1897 are too insignificant to demand attention. The principle of maintaining the *status quo* was then abundantly illustrated by the fact that Turkey was forced to give back to Greece the rich plain of Thessaly after driving the Greek armies out of it. The same principle has been a healthy deterrent to the excessive zeal of Bulgaria in demanding reforms for Macedonia during the past two years.

After the Armenian atrocities of 1894-1896 the Porte was compelled to introduce "reforms" in the Anatolian provinces as a means of pacifying, not the Armenians, but Europe. Sums were appropriated for Armenian relief, but these were usually immediately extorted again for the payment of new taxes or back taxes. Part of the

* For obvious reasons this article is anonymous. Free speech and freedom of the press are unknown in Turkey.—EDITORS.

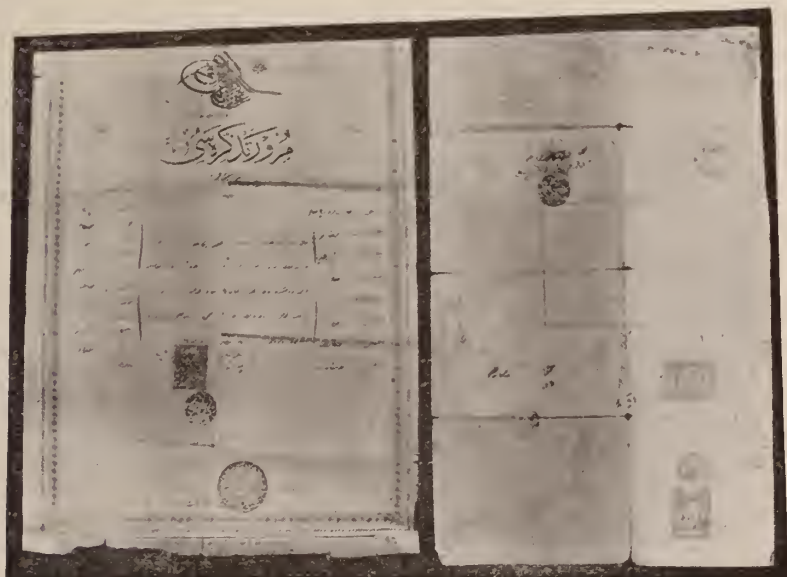
taxes in certain districts were remitted for a term of years; but as soon as that time had passed, if not sooner, the entire amount for all those years was demanded, and mercilessly collected, even to confiscation of property and ruthless imprisonment. A system of Christian subgovernors was introduced, ostensibly to act as a check upon the religious zeal of the Moslem governors, and to secure representation in administrative affairs. But the Greeks or Armenians selected to fill these posts were from the most dissolute and venial class; and on being asked what his official duties were, one intelligent subgovernor said: "My duty is to say '*Pek eyi, effendim*' ('Very well, my lord'), whenever the governor speaks to me." The ineffectiveness of the "reform" is well illustrated by the fact that not a word of remonstrance has been heard, either from the people or from Europe, at the abolishing of the office of subgovernor this spring in the Vilayet of the Archipelago. The truth is that all the reforms introduced in 1897 have proven absolute failures, and in the grimmest sense of the words the *status quo* has not been affected by them.

Russia and Austria, with the backing of the other powers, are now engaged in "reforming" Macedonian administration. It is too early to predict results; but when a cancer has once obtained a foothold in a man's stomach, all the soothing syrup he can be forced to swallow will not cure it. As far as the European powers have indicated their intentions relative to the future of Turkey, the *status quo* is to be maintained. If only the "normal conditions" can be preserved—by which is probably meant the absence of armed conflicts between the races, and the prevention of plots against his majesty—Europe will be satisfied.

Now what is this normal state of affairs, and how is it related to the missionary work? Would that some pen could outline, for the benefit of American Christians, the normal state of affairs in the United States, and the way in which it necessitates the curtailing of missionary work in Turkey and elsewhere, because of insufficient offerings of the home churches! It is the aim of the present paper to show some of the difficulties placed in the way of Christ's messengers by the normal state of Turkish affairs.

The first part of our Lord's last command is: "Go ye"; and Turkey has tried to put all possible obstacles in the way of obedience to this. It is the only country claiming a species of civilization where an American passport is worthless away from the seacoast. A Turkish *tezkeré*, or permit to travel, not only requires a fresh *visé* for each journey, but must be registered a half-dozen times during each trip, with a corresponding loss of time. But an American missionary can hardly reckon his difficulties in this regard as worthy of mention in comparison with those of a native preacher or evangelist. Almost without exception, natives are required, before they are allowed to travel, to

furnish bail or security that they will return at a specified time. And when an itinerant evangelist visits a place where there is not already an established and duly recognized Protestant community, he is liable at any time to be expelled by the government. Such was the experience of a Greek preacher a short time since at a town near Adrianople. There were many souls seeking the light who wanted him to preach to them; but the orthodox bishop stirred up the governor to forbid his preaching, on the ground that there was no evangelical com-



FRONT AND BACK OF A TURKISH TEZKERÉ

This is a passport good only for one lunar year. On the back may be seen a number of *vizes* which must be renewed for each journey and registered a number of times during each trip

munity there. Thus the seed sown must for the most part be sown in secret, until a full-fledged organization is possible.

Travel is further hindered by the wretched condition of public highways. The government tax on every male subject is theoretically fifty cents a year for the maintenance of roads; but the sum is often doubled by local officials, and many instances might be cited where, after paying this doubled tax, men have been forced to go and work out the full amount in labor as well. The roads may go many years without any attempt at reparation; but woe to the individual who starts repairing without government permit. I have bumped over hummocks and hollows where it seemed as if every jolt would smash the wheels or springs, and have heard the driver beg the stone-crushers by the roadside, for the love of God, to throw a couple of boulders into some especially deep hole, that he might drive over

them. On my asking him why he did not do it himself, he said: "I should be arrested and fined; this is a government road, and no unauthorized person has a right to tamper with it." Driving through plowed fields is often resorted to as a more pleasing alternative to using the "road."

Colporteurs must expect to be arrested as they travel from village to village, and are often confronted with the command of some petty governor: "You have no business wandering, gipsy-like, from place to place; if you want to sell your books, hire a shop in the town, and stay there." And the case must come before the American legation or the British embassy at the capital to be settled aright.

But travel, after all, is only a small part of missionary work. Three great branches are often alluded to as comprised in missionary activity: the evangelistic, the educational, and the medical. The work of publication, industrial missions, philanthropic work, and other forms of effort might be added. In each line the crafty Turkish government has found oppression easy, and has aimed at suppression.

Evangelistic Work.—No building can be erected without official permission, and especial restrictions are placed upon the erection of churches or schools. A permit for a dwelling-house is usually granted with the written stipulation that it shall never be used as a church or as a school. It may take many years to obtain permission to build one of the latter. There are to-day two evangelical Armenian churches in Constantinople, and one evangelical Greek church. The Armenian congregation in Pera, the European quarter, purchased a site for a building in 1846, which was exchanged, some thirty years later, for a better one; and in spite of numberless strenuous efforts, no permit for a church building has yet been obtained. On the other side of the Golden Horn the Vlanga church purchased a site in 1880, but permission to build was withheld. In 1894 a temporary structure was hastily put up in a single night, and the police, thus eluded, tried in vain to tear it down. This "shanty" was never a fit place of worship, but is utterly past using now. The Greek congregation has never had a chapel of its own, but is generously given the use of the chapel of the Swedish legation.

Such opposition to the erection of churches is perfectly "normal" on the part of the government, for they have persisted in it for fifty-eight years in the instance first cited. It is, however, a serious obstacle to evangelistic work. For the authorities do not authorize meetings held in private houses. When a Greek preacher moved last fall to Constantinople the police immediately called on him to ask who and what he was, and whence he came and why. On receiving satisfactory answers, they said: "Very well, this is your residence; but you must remember that you are forbidden to hold meetings here, and we shall watch to see who comes and goes here." Thus are neigh-

borhood prayer-meetings interfered with, and must often be held, if held at all, without singing, to avoid attracting attention. Any organization of young men is looked upon with suspicion by the authorities; and, for fear of bringing suspicion on the institution, the Y. M. C. A. at Anatolia College, Marsovan, has been suppressed as an organization, tho the meetings continue informally. For the same reason, intercollegiate conferences are impossible, nor can one college send a delegation to another college with fraternal greetings. Imagine, you college



A PATIENT BEING BROUGHT TO THE HOSPITAL AT MARSOVAN

The sufferings and injury to a sick man, caused by being brought over rough roads on a springless ox-cart, can be better imagined than described

leaders in America, the stagnation in Christian life that would result from similar restrictions there. How hard it is to imagine such a thing!

Educational Work.—All sorts of obstructions are put in the way of pupils wishing to go to mission schools and colleges. This amounts in most instances to absolute prohibition for Mohammedan students. Terrorism is sometimes tried where other means fail. Two recent and flagrant instances of this deserve notice here. In February, 1902, seven young men, students in Anatolia College, Marsovan, were arrested and taken under guard to the capital of the subprovince to await trial. All sorts of effort were made to hasten their trial, but in vain. One of the seven was sent back as being too young for detention; the rest were all confined in prison for fifteen months, and then,



THE VLANGA HOUSE OF WORSHIP TEN YEARS AGO

This is as the building appeared when it had been erected by the congregation in a single night

at the conclusion of their trial, immediately released. Naturally enough, the vagueness of the charges against them, combined with their long imprisonment, deterred many from coming to the college in September of that year. The purpose of the authorities who arrested these innocent boys was thus accomplished.

In May, 1903, within a few days after these students were released, Professor Tenekejian, of Euphrates College, Harput, was arrested on a trumped-up charge of conspiracy. More than forty persons were then imprisoned, and after most urgent appeals by the United States diplomatic and consular officers for a prompt trial, the investigation was begun in August and ended on February 6th.* Both cases were direct attempts on the part of officials to intimidate students, or prospective students, and thus hurt American institutions. It is gratifying to add that in both cases the offending governors have been removed, tho it remains to be seen if their zeal will not be rewarded by assigning them to a higher post, as was done with the Vali of Beirut, recently removed at the demand of Admiral Cotton, and immediately received by the sultan in private audience and appointed Vali at Brousa, the ancient capital.

Another method of interference was recently illustrated at Constantinople. A kindergarten was opened, under missionary supervision, in September, and an official permit was requested. Instead of

* A fuller account of this case was published in *The Congregationalist* of April 30th last from Dr. H. N. Barnum, an eye-witness.

refusing this, the authorities, after allowing the school to run on smoothly till April, visited the parents of every child, and told them to withdraw their children on pain of arrest. So building and teacher are now without a job—officially boycotted.

Time would fail us to tell of text-books forbidden and others mutilated (I myself have been required to cut out of a reader a piece on "The Dogs of Constantinople" before the book could be sanctioned), of teachers removed, of buildings closed, and other such annoyances. These are usually the deeds of local officials, acting under the general principle, whispered them from headquarters, to harass missionary institutions wherever possible. But it is well to remind ourselves again that all these happen in a perfectly "normal" state of affairs.

Medical Work.—To practise medicine in the Turkish Empire an American physician must pass an examination at the capital, either in French or in Turkish. Of course, much time is required to familiarize one with the medical terms in either language; but if this were all, it might not be called wasted time. Much harder to bear is the delay in granting any examination at all. A missionary physician reached the capital in October last, and applied for his examinations, but was put off on one pretext or another for two months and a half, and this, altho he was trying to hasten matters with the help of the United States Consulate.

After the doctor reaches his field he has two principal obstacles to



THE VLANGA CHURCH BUILDING AS IT APPEARS TO-DAY

The Turkish government has not allowed the congregation to add a single board or tile to this shanty since it was built, ten years ago

face besides the difficulty of learning the language. One is the customs regulations, which forbid the introduction of many of his most useful drugs, lay exorbitant taxes on others, and practically shut out all electric apparatus. He must revise his *materia medica*, and use substitutes for many of his favorite doses. The other obstacle is the opposition of local and ignorant practitioners, who do their best, privately and through the local courts, to compass the downfall of the medical man. At a missionary hospital some years ago, an operation, tried as a last resort, failed, and the patient died. The case was plainly desperate; yet the local Armenian doctor went to the court and swore out a warrant for the arrest of the American surgeon on the charge of manslaughter. The rights of extra-territoriality gave the surgeon the opportunity of refusing to appear except at the summons of an American consul. But the excitement stirred up by this jealous rival injured the medical work in that hospital for many moons. Nevertheless, all the official and private opposition in the country has not prevented the medical branch from becoming one of the most powerful branches of missionary service.

Publication Work.—The hindrances placed in the way of publishing Christian literature are such as to command the respect of the greatest obstructionists in political life. The censor is a party to be reckoned with every time. So many stories of Turkish press censorship have been told that a quarto volume of them might be gathered together. The American Bible Society was recently publishing a revised edition of the Turkish Scriptures when a zealous censor demanded that such verses as Proverbs iv: 14-17; vi: 6, 16-19; xix: 29; xx: 21; xxi: 7; xxii: 28; xxiv: 15, 16; xxvi: 26, be omitted, as bearing too pointedly on the present condition of affairs in Turkey. It took some exertion to convince him that the right to publish the Word of God intact had been secured by treaty.

The editor of the weekly religious paper *Avedaper* was publishing a series of articles about eschatology, but was forbidden to use the word "millenium," as that seemed to intimate that there could be a more blessed period than the reign of Abdul Hamid II. Instead, he must refer to "the event mentioned in Rev. xx: 4," which might not be considered derogatory. Great difficulty has also been experienced this past two years in the Sunday-school lessons. The manuscript for the lessons for 1903 in Greek was prepared with great labor and care during the summer of 1902, and immediately submitted to the censorship. There it lay until October, 1903, when it was returned, with a few passages excised. Of course the printing of them for 1903 was out of the question, and they were published, at much loss, for 1904. Another sort of interference has been indulged in for the Armenian lessons of the current year, where the study of the "Divided Monarchy" and the reign of Rehoboam is forbidden, as being too suggest-

ive of possibilities in this land. Other lessons must be substituted for these.

Not content, however, with the time-honored censor's work, and fearing lest too much might be published with no further barriers, the administration had until recently a second censorship in a board of revision, to whom the first printed copy of each work must be submitted before publication.

It is easy to see how much extra and unnecessary expense results from any such revision, to say nothing of the loss of more time. But each department distrusted the other, and undesirable statements must be suppressed at all costs. Such a flood of complaints came in, however, that this second censorship has been abandoned.

We might likewise go into detail as to obstructions to all

branches of philanthropic work. But perhaps enough has been said to show the careful reader that the *status quo*, the "normal" state of affairs, is eminently undesirable, so far as missionary activity is concerned. Evangelists, educators, and physicians, publishers and Christian philanthropists, find obstacles placed before them at every turn by the Turkish government. It is only by most patient diplomacy that many other hindrances have been overcome. There remains but one point more to be considered in this connection at present, and that is the effort the American government is making to secure for its citizens equal rights with France, Russia, Germany, and England. Three years ago the French republic, taking advantage of certain financial claims long unsettled, and by exerting the pressure of sending its fleet to Mitylene and seizing the custom-house there, forced upon the Turkish government the following four points:

(1) The recognition of the legal existence of the French schools, or those under French protection, respect for their freedom of operation, and the maintenance in their favor of the customs immunities accorded to religious orders.

(2) The recognition of the legal existence of the churches, chapels,



A TURKISH PEASANT SOWING SEED



PART OF THE HARBOR AT CONSTANTINOPLE

This shows the British and French gunboats which have been stationed in the harbor since 1895 to protect their countries' interest. This is rendered necessary by the normal state of affairs in Turkey

hospitals, dispensaries, orphanages, asylums, and other French establishments, or those under French protection, their exemption from the real estate tax, and the maintenance in their favor of the customs immunities accorded to religious orders.

(3) The authorization of the construction and enlargement, or repair, of a certain number of French establishments, or those under French protection, mentioned in a certified list, and their legal recognition in their new dimensions.

(4) The engagement to consider as legally authorized, with the benefit of all the exemptions and immunities flowing from this authorization, the future creations or constructions of scholastic, religious, or other similar establishments, by Frenchmen or French protégés, and also the repair or future enlargement of establishments analogous to those already existing, if within a delay of six months, to be reckoned from the notice given by the embassy, the Sublime Porte has not formulated in writing its objections with the reasons.

It will be seen at a glance that such wide-sweeping, imperial recognition and immunity are of the utmost importance to missionary work. The other countries mentioned were prompt to take action demanding the same rights as those accorded to France; and, urged on by a number of forces, notably by the missionary boards working in Turkey, the United States instructed its Minister at Constantinople to make a similar demand for American rights—rights already technically ours by virtue of the “most favored nation” clause. Yet, altho this matter was presented to the Sublime Porte two years ago, the only definite answer up to July, 1904, has been a categorical refusal, on the ground that no such step was necessary. It is not given to those outside the pale of official circles to know the plans of our government. If it is intended to use the powerful United States fleet,

now assembling in the Mediterranean, to demonstrate to his majesty that our demands mean something, he would readily accede without necessitating the firing of a single shot. Everything short of such a demonstration seems to have been tried, but in vain. Let it be clearly understood that these demands are not missionary demands for *privileges* for missionaries, but are American demands for the *rights* of American citizens. They have, however, wide-reaching possibilities of help to the advancement of Christ's Kingdom. The present state of affairs is one to be deeply regretted, in view of the four great immunities obtained by France for the Roman Catholic missions in Turkey, but as yet unjustly refused for our own.

The author of this article is neither pessimistic as to the future of this empire, nor a revolutionist arguing for the demolition of this government. A glance at the conditions prevalent twenty years ago in Turkey, as compared with the present status, would cure any pessimist; and if a like ratio of progress is maintained for the next twenty years, the country will be scarcely recognizable. But reforms are necessary to insure the prosperity of the Church militant, and much more radical reforms than the governments of Europe have as yet suggested. When travel is safe and easy, when churches and schools are accorded the same privileges as are now given to mosques and rum-shops, when medicine is recognized to be better than witchcraft, and the printing-press is allowed to work its work of true enlightenment, then we may look for an era of prosperity that shall redeem this shadow-cursed land from fanatical devotion to ignorance.



YILDIZ KIOSK AND HARMIDIE, CONSTANTINOPLE

The sultan's palace and mosque, showing the procession attending the sultan's return from the mosque

SOME SIGNS ON THE WORLD-WIDE HORIZON

BY THE EDITOR-IN-CHIEF

On every side, at the present time, significant events are occurring. The absorbing topic just now is the great conflict between Japan and Russia, which may yet involve far wider interests than we imagine. Sagacious men of the remote Orient tell us that Japan's prime purpose is to awaken the great empire of China, and stimulate that wonderful nation to take such a position in the world's affairs as four hundred millions of people are capable of assuming; and there are indications of complications which may involve not only China, but India, Germany, and Great Britain. Certainly Japan has suddenly risen to the position of a first-class military and naval power, and it is evident already that Russia will not find it so easy to overcome "these venomous dwarfs," as she calls them.

At the same time it is most encouraging to know from missionaries in Japan that the war is not interrupting Christian work, and that, aside from the increased prices of needful articles of food and raiment, the work in the Sunrise Kingdom is rather accelerated than retarded.

From China we have a report of the recent annual meeting of the Central China Religious Tract Society, held at Hankow.* The Rev. Dr. Griffith John called attention to the remarkable development of this work. The Society dates from the year 1876, in which the circulation was only 9,000 publications; in 1889, 1,026,305; in 1893 it rose to 2,171,655. During these twenty-eight years the Society has sent out 20,938,213 publications. He continues:

But are these books and tracts read? Yes, they are. I do not mean to say that they are all read, but that they are widely read, and in many cases the means of turning men from darkness to light, and from the power of Satan unto God. Mr. Stewart, one of the China Inland missionaries at Changteh, Hnnan, mentions an interesting circumstance in connection with the recent distribution of books at the B.A. examinations at Changsha:

"Having had occasion to invite a teacher to help in my studies, I engaged a Mr. Liu in that capacity. When I had been reading with him for a month or more, I noticed that he asked questions which implied some previous knowledge of the Gospel. He asked me one which caused me immediately to ask where he got the information that led to it. He then informed me that he was one of the many students who received books at the Changsha distribution. That he had read these books carefully is proved by his questions. One of the books was Genesis, and another your 'Gate of Wisdom and Virtue.' Liu is quite an intelligent young man, and it is one of the hopeful signs in China to-day that men of his stamp not only read but think of the contents of our books. I don't suppose that he has any present

* See also p. 778 for "Remarkable Examination Questions in China."

intention of becoming a Christian, but he has told me much that indicates a deep sense of something lacking."

There are thousands of scholars in these two provinces to-day who might be classed with Mr. Liu. They are reading our books, and have a sense of something lacking. Let us pray that they may find Christ.

At the beginning of last year H. E. Han, the Yachou Taotai, called on me. In religion he is a Buddhist, and an idealist. He is well versed in the Buddhist classics and charmed with the Diamond Sutra. At the close of a long and very interesting conversation on religious subjects, I gave him a copy of Dr. Martin's "Christian Evidences" and one of "The Gate of Wisdom and Virtue." Soon after his return to Yachou I received a long letter from him, in which he tells me that he had read both books carefully and with much interest. He also calls attention to certain points in our teachings which he, as a believer in Buddhism, can not accept. The whole letter shows that he had not only read the books, but mastered their contents also. There was a time when men in his position would not have condescended to look at a Christian book, but officials who have been reading our books are to be met with constantly in these days.

Hopeful Signs of God in China, Africa, and India

At the Mildmay missionary meetings Mrs. Howard Taylor, in giving a most impressive report with regard to what she had seen herself of the supernatural work of God, said:

We see the manifestation of the supernatural, perhaps, most of all in heathen lands. The supernatural purpose of the missionary work came from God. Preaching the Gospel to every creature has been beset with difficulty, but God has brought about the seemingly impossible. We think of Morrison, the first missionary to China, and the wonderful way in which, hiding himself away, he was taught the Chinese language by natives who risked their lives in so doing. Again, it is only fifty years since Mr. Hudson Taylor landed in China, and not forty since he devoted himself to the opening up of the interior; but to-day there is not a town or city where missionaries could not go and settle and preach the Gospel with as much freedom as in Great Britain, and certainly more than in Ireland. Only sixteen years ago missionaries had to anticipate the "yearly riot" in some places, but at the present time there are thousands of inquirers in one province alone. The new work opened by Mr. Montagu Beauchamp has been blessed to a wonderful degree. The Word of God is being studied, and invitations to open stations are numerous. Messengers come beseeching Mr. Beauchamp to go and teach the people. One town sent a sedan chair, with an escort, and an urgent request to go and give Christian instruction. At one place the people are willing to build a chapel out of the funds of the heathen temple, and at another they would build one at their own expense. As showing the new spirit which is abroad, the Viceroy of Hunan and Hupeh has issued a proclamation that in the two provinces all the temples are to be cleared of their present contents and devoted to educational purposes. Supernatural love is the chief motive force of missionary effort, and the supernatural power of the Holy Ghost, working with the Gospel.

Mrs. Taylor also told a thrilling story of a demon-possessed woman who, after hearing the story of the demoniac of Gadara, and learning

for the first time of Christ, was converted, and became an earnest and efficient evangelist. When the missionaries were driven out in the Boxer troubles, this woman, wonderfully transformed, carried on the work, and when the missionaries returned they found new converts won for Christ through her ardent labors.

There were many other most interesting reports from various countries at these same Mildmay missionary meetings. In Uganda the drum calls to morning prayer, and thousands assemble in the Cathedral, and there may be heard to declare with one voice: "I believe in God the Father Almighty." At sunset the drum sounds again, the call to evening prayer, and the families gather to worship the Lord in their little huts.

From Livingstonia, Lake Nyassa, Mr. D. Crawford sends the last sheet of the new Luba Testament, and asks fellow Christians to rejoice with them because of this completed work. He says:

For many years, against storm and wind and tide, we have sought to win for our Góð from Africa's babel this translation of His Word into the great Luba language. At last, after nearly fifteen years' labor, God has graciously crowned our unworthy service, and Africa's dark center has His own Word. Dark and far-stretching as our needy interior is, we truly greet God's Lamp with joy, for ours is midnight hour of need. While many have fallen by our side, we have been spared with many a loud reminder of our God's goodness. We bless our God that He still uses the weak things of this world to cast down all human imaginations that in the mind of man exalt themselves against the knowledge of our High God. This is our God who worketh wonders, and who still raiseth up the things that are nothing "to break the bar of Damascus and burn the wall of Gaza with fire."

Upon the head of that One who was called the Word of God there were many crowns, and we have thus sought to add one more crown to the written Word. Over the head of the Christ they put three mocking translations in Hebrew, Greek, and Latin; on the same holy head God placed many crowns! That Word of God too, as we read, went forth conquering and to conquer, and here in Africa that very noun "Word" means "The Conqueror." A king, the African says, has no need to wield a spear or weapon of war; he speaks the word only, and his will is done! So the phrase "Word of God" really means "The Conqueror of God." It is written that it was given Him, the Word of God, that all languages should serve Him. A language serving the Christ—how momentous the thought! Here is a Book that will never take the fever, never need furlough, never be fruitless!

The simple story of our methods in translation needs only a few words of explanation. There was first of all the long preparation of ten years, a preparation this that no term of study in England could supply. What is wanted is the true echo of Bantu speech, for without this every man can not hear in his own tongue. Note-books were in constant use, in which was stored the genuine native speech as spoken among the tribe, and from those note-books we built grammar, the nouns, verbs, and adjectives of the work, playing very much the part of that purple, blue, and gold in the making of the Tabernacle of old. God's Word is also His Tabernacle, and therein does He long

to dwell in this dark Africa. Of course we had our blunders, and they were legion.

One of our number quaintly asked a native what the word for an ax was. The native, not knowing what the question was, asked, "What do you say?" Thus his question was calmly written down *as the word for ax!* A similar error was in the case of the Australian word, *kangaroo*. Seeing one of these animals bounding away, a settler asked its name. "Kang Roo?" asked the native, meaning, "*What do you say?*" On this same principle you will find rivers mapped solemnly in African maps as "*I don't know River*," or "*Mountains Mountains*," and so on. Nearly all the government officials too in this land refuse to learn the native language, on the plea that it is beneath them. They forget that one of God's solemn curses was that very thing—the bringing up against His people a nation whose tongue they would not understand. Confusion of tongues was Satan's darkest plan for the sorrow of the race. God redeems man from the curse by letting every man know the Gospel in His own tongue. The Lord Christ went back to the Father with the glad message: "I have given them Thy Word." So would we seek to have fellowship with Him in all humility.

From India, with its 294,000,000 people, speaking one hundred and forty-seven tongues or dialects, there is a report of an increase of about nine per cent. in the number of Mohammedans, with an increase of thirty-one per cent. of Christians, through the proclamation of the Good Tidings. The Mohammedans are by no means hopelessly alien from Christ; in the Punjab, for example, eleven out of eighteen native clergy of the C. M. S. are Mohammedan converts.

We also hear from India most interesting accounts of a praise-meeting at Calcutta, to which none were admitted without a ticket declaring them followers of the Lord Jesus—a meeting consisting of upward of eighteen hundred persons, four-fifths of whom were native converts.

Evangelism and Criticism in Great Britain

Turning from the East to the West, we see that Great Britain is just now the center of many interesting events. The mission of Dr. R. A. Torrey and his colleague, Mr. George Alexander, has been manifestly successful in the main objects for which it was instituted, and both at Blackpool, among the multitudes of people who throng that seaside resort, and at Keswick, with its Christian leaders, he has been greatly used for the quickening of spiritual life.

The Pan-Presbyterian Council recently met at Liverpool, and it is perhaps a significant fact that the opening sermon, preached by Dr. John Watson (Ian Maclaren) on "Reasonableness the Touchstone of Truth," takes broad positions, which seem to many rationalistic. The text was II. Corinthians x: 1, "The Reasonableness of Christ"—that word being substituted for "gentleness." We make the following extracts:

One can see the development of a sixth sense in the race, and

may well believe that with every age an increasing number of persons will hear the voice of God as did Abraham and Isaiah, St. Paul and St. John. It is one thing, however, to believe that God is truth and has specially declared Himself through a receptive race, and another to accept any book, without question, as an infallible standard of truth. It is evident that such Scripture could only come to us through a human medium, and nothing can guarantee the veracity of the medium except the inherent reasonableness of His message, and of that the human reason, as the reflection of the Divine, must be the judge. . . .

Christianity, of all religions, should be the last to appeal to credulity, and to teach superstition; its appeal should be ever to a man's judgment, and its hope to establish it in truth. The business of reason is to sift what is real from what is unreal, to crush and wash the quartz, to gather the particles of pure gold, and to offer the precious metal for the acceptance of faith. Reason, searching the Bible and traveling through the history of the Church, leaves the chaff and keeps the corn—taking Abraham's splendid faith, leaving the intended sacrifice of Isaac; taking the pity of God over Nineveh, and leaving the fanaticism of Jonah; taking the spirituality of the Psalms, and leaving their fierce invectives; taking St. Paul's love for Christ, and leaving his Rabbinical arguments. . . . And we know what to take by its radiant reasonableness, because nothing can be more becoming, more winning, more satisfying, and more like God, etc.

The London Christian very naturally asks, "Where are we?" and says:

In making a few inquiries, arising out of these paragraphs, we confine ourselves to the application of the argument and to the illustrations by which it was enforced, for the instances adduced in proof give the real bearing of the argument. Are we, then, to receive as settled principles:

That the Bible consists partly of corn and partly of chaff?

That reason is to decide which is corn and which is chaff?

That while Abraham's splendid faith is to be accounted corn, his intention to sacrifice Isaac is to be accounted chaff?

If so, how are we to understand the Lord's arrest of Abraham's hand, because his not withholding his son had proved that he feared God? (Gen. xxii: 12).

If Abraham's intention to offer up Isaac was "chaff," how are we to understand the commendation of his faith, in that when he was tried, he offered up Isaac? Why is it recorded as the ground of his faith that he accounted that God was able to "raise him from the dead"?

Is that part of James's Epistle (ii: 21-24) "chaff" in which he asks, "Was not Abraham justified by works when he had offered Isaac his son upon the altar?" and when he accounts for his being called the friend of God by the fact that his obedience in doing so proved his faith in God?

Other questions might be asked concerning this righteous intention and act of Abraham, as well as concerning the other instances given in this strange sermon; but these may suffice for the present.

At Bradford seven so-called "evangelical ministers" protested

against the teaching of Rev. R. A. Torrey, and a distinct issue was made as to the acceptance and rejection of doctrines long held by the Christian Church. It seems as tho the forces of the Church were taking their stand on opposite sides of the great question of the supernatural.

The recent Mildmay Conference took "The Supernatural" as its topic, and spent three days in discussion of this subject under three heads: the supernatural—in the Word of God, in the person of Christ, and in the experience of the believer. Thousands attended these meetings, and the interest was profound.

The Salvation Army Congress has been held in this great metropolis with a monster meeting in Albert Hall, and scarcely inferior meetings in the iron building erected on the Strand.

The British National Conference of the Young Women's Christian Association Convention was going on simultaneously at Morley Hall, delegates gathering from all parts of the United Kingdom to the number of about five hundred, and many friends being present representing this great association in foreign parts.

Meanwhile the city has been deeply moved by the facts set forth by the National Vigilance Association concerning the white slave traffic. An international conference of the powers was assembled at Paris, on the invitation of the French government, and agreed on a number of arrangements, with the object of putting down the infamous trade; and among these were included the tasks of watching ports and railway stations, making special inquiries regarding foreign women, and exercising surveillance over registry offices. Under the first of these heads a notable experiment has been made in this country. With the approval of the government, this "watching work" was entrusted to a body of ladies under Mr. Coote's direction, and succeeded admirably. Forty to fifty ladies, each speaking several foreign languages, have patrolled the chief metropolitan stations, and have dealt with any girls whose circumstances or surroundings suggested moral danger. Workers were also stationed at the chief ports. In the course of six months no fewer than two thousand five hundred young women, one thousand seven hundred and fifty of whom were foreigners, were thus interviewed, and it is estimated that forty or fifty per cent. of these would have fallen into serious trouble but for the efforts thus put forth for their warning and rescue. The year has been a busy one in the legal department. Several tragic cases have been successfully dealt with under the Criminal Law Amendment Act, while another important undertaking was the suppression of the trade in picture post-cards of a questionable character. Another effort, also international in operation, is to make inquiries for, or concerning, young women. The growing confidence of the public in the Association brings with it applications from all sections of society and from

many countries. The object is to safeguard and protect young women upon whom attempts are made to inveigle them into positions inimical to their moral well-being. Some four hundred and sixty-seven such inquiries were made during the year.

The Scripture Gift Mission is another great work of God carried on in this center of Christian activity. Efforts have been made recently to extend operations to Normandy, Brittany, Picardy, and other regions of France. In these districts there are more than eight thousand towns and villages containing a population of nearly seven millions, the greater number of whom have never heard the pure Gospel, and to whom the New Testament is an unknown Book. Describing the efforts put forth last year, Mr. A. E. C. Brooks writes:

From April to July the Divine commission to "sow beside all waters" has been obeyed. From Dieppe, in the northwest, to the old Huguenot town of La Rochelle, in the southwest, a distance of nearly three hundred miles, and over the vast extent of territory from Paris to Brittany, in the west, and from Bernay to Orleans, in the center of France, the good seed was sown. Later on distributions were made among the large agricultural populations of La Vendee, in Chatellerault and in Loudun. On all hands are found "open doors." Sometimes two thousand country people, brought together, perhaps, from fifty different localities, are found in the periodical fairs and the annual agricultural shows.

The Scripture Gift Mission has been permitted largely to help on this work, for in eighteen months nearly sixty thousand illustrated Gospels and Epistles, prepared by them, were put into circulation among people living in more than two thousand different localities in France.

Breaking the Shackles of Romanism

A leading Christian worker of London reports a deeply interesting meeting with a leading French priest, whose name we are not permitted to give, but who is perhaps one of the most important preachers and teachers in the French republic, and who is evidently living in the deeper spiritual life, and rests in the Lord. Tho a professed Roman Catholic, he cordially welcomed this prominent Protestant to a private conference, received and returned his call, and expressed himself as delighted to have met him, and to recognize in him a true disciple full of faith. He significantly said that he had far more sympathy with a living Protestant than a dead Roman Catholic. Tho not at present ready to withdraw from the Papal Church, he is quite prepared to acknowledge spiritual life in all who manifested the Spirit of Christ, and asked for prayers for himself. When he parted with our friend it was with the fraternal kiss of Christian affection. The well-known servant of God from whom we have these facts has had much contact with Roman Catholics on the Continent, and he testifies that he has found many who put Christ far above Roman Catholicism, while many Protestants on the Continent put Protestantism before Christ,

and so are leading their followers back to to the very errors from which Roman Catholics are emerging, putting forward the outward form of Church government as the ground of safety rather than the living Lord Himself.

MISSIONARY LEADERS OF THE FUTURE

BY REV. HENRY OTIS DWIGHT, LL.D.

Secretary of the Bureau of Missions

The Young People's Missionary Movement took form in July, 1902. The name of the organization indicates the manner of its coming into being. It is, in fact, a "movement" representing one of those widespread impulses toward betterment which are commonly called "spontaneous," through a vague impression that the word contains some explanation of their power. Leaders in the Sunday-school work and the Young People's societies of several denominations gradually fell to conferring about methods of cultivating interest in missions. They quickly found that each group had something of experience, or some result of investigation, which all other groups needed to hear and to use. Such a situation led to the adoption of a simple and practical plan for supplying this need. An Executive Committee was formed, composed of representatives of a number of denominational missionary boards, and a general secretary was chosen.

The aim of the Movement was clearly defined. It is to strengthen missionary purpose in those who are now under training in the various Sunday-schools and Young People's societies, to be leaders in the church-work of the future. It seeks to concentrate for this end the wisdom, the experience, and the prayers of all denominations. The methods of the Movement are simple and effective. A deep spiritual life is essential to any real appreciation of Christian duty. Without this no missionary impulse can be permanent, and both teacher and taught will find themselves beating the air; for the young Christian, by nature, expects to be fed rather than to learn to feed others. The culture of spiritual life, therefore, underlies the whole program of the Movement. Prayer and earnest study of the Holy Scriptures pervade all of its exercises and undertakings.

One of the activities of the Movement is the provision of attractive missionary literature for young people. It selects or compiles study-outlines, leaflets, and books upon missions, organizing those of more permanent value into attractive sets or "libraries," which are sold at an extremely low cost. But the name of the Movement does not appear upon these publications. All the literature chosen or prepared by the committee is issued under the imprint of the regular publishing agencies of the various denominations. Many thousands of copies of valuable missionary books have thus been distributed already among

the Sunday-schools and Young People's societies of the United States and Canada.

Perhaps the summer conferences of the Movement best illustrate its characteristic work. Three such conferences are annually held: one at Winona Lake, Indiana, another at Lookout Mountain, Tennessee, and the third at Silver Bay, Lake George, N. Y. At the annual conferences one sees men and women closely acquainted with the problems which spring thickly the moment one tries to make missions interesting and attractive to boys and girls. To gain from such experts ideas that will stand in practise, the Young People's societies and Sunday-school organizations of many denominations send their strongest workers. With them are sent, too, others whom proper training will make leaders of missionary work among young people.

Rules never lack, and rarely lack a certain stringency in such gatherings of young folks. At Silver Bay this year, where nearly four hundred delegates came together, a rising bell sounded at half-past six, and breakfast was at seven. Meetings in small groups for morning devotions followed. At quarter before nine short and tender devotional exercises of the whole body were conducted under skilled leadership in the great auditorium. Then at nine o'clock began three hours of solid work. Dinner came at twelve and supper at six. A general assembly was held again in the evening for an hour and a half. Separate meetings of denominational groups followed, discussing particular needs to which the salient lessons of the day must be adapted. At ten o'clock the night's silence reigned over the conference grounds.

The characteristic note of all the studies, lectures, and discussions was the doctrine that missionary work is a chief end of man, and that God expects every Christian to do his share ably, without making artificial distinctions between home and foreign missions. The first hour of the morning session was given to the study of methods of personal work, conducted, with great wealth of illustrative material, by Rev. Dr. Howard Agnew Johnson. Few who attended those studies day after day have any scales of self-complacency left upon their eyes. One of them can not imagine a vision of a call, for instance, to go win souls in China before he has tried, or thought of learning to try, to win his next neighbor to Christ. The second hour was a missionary institute. It was a sort of committee of the whole, under an intelligent chairman for discussing such subjects as the literature of missions, systematic giving, the conduct of missionary meetings, etc. One of the convictions suggested by such discussions to a bystander was that if Sunday-schools and Young People's societies are to have an interest in missions, they must have a strong missionary committee, a fervent spirit of prayer for guidance, and good missionary books for study and reference. Another principle that became

prominent when good working ideas were willingly handed over by one denomination to the others, was that the work is one; so that the grandest thing about these discussions is the common interest and common concern displayed in advancing the general welfare.

Model study classes in home and foreign missions occupied the third hour of the morning. They were as scientifically devised as a German professor could wish, and when the bell sounded at twelve it was generally the case that the mental and emotional strain of the three hours of the morning vindicated to the full the wisdom that dedicates the afternoons of the conference to tennis, boating, and walking parties. After the recreation of the afternoon the delegates were in vigorous fitness for the work of the evening, which necessarily made its strongest appeal to the spiritual emotions.

A noticeable feature of the conference was its belief in its own object. It was a purposeful gathering. The members seemed to enter the conference with a definite, earnest, and devout expectation of learning practical truths that will have staying quality. Such a body of young people is inspiring to behold. Every one has a note-book which is constantly in use, every one attentive, alert, instantly appreciating any new idea or any strong enforcement of an old truth. There are in the assembly those who have learned the characteristic difficulties of the work. These promptly respond to any question, giving suggestions, explaining methods, illustrating their operation, and so throwing side-lights of experience upon the discussion. There are also younger leaders who are silently absorbing information and incentive that will have effect in many widely separated communities. And there are, too, those who have come, sincerely anxious to learn and to do their duty, but perhaps have turmoil within their own hearts. Such will acquire from the conference thoughts that may weigh in the choice of life-work, and even in the fundamental decision whether to serve the Lord or to serve self through all the years. Those halls become places of solemn import as soon as one realizes that within their walls may occur, in more than one case, the turning of the scale in favor of giving the life to missionary service, and that with more than one of the young people present everything heard has quick effect in strengthening the impulse to yield to Jesus Christ or in suggesting new excuses for neglecting Him. It has often been found by experience that wherever a particularly strong effectiveness in missionary interest appears in any Young People's Society, it may be traced to one of these conferences, where leaders are trained and their spiritual growth is gently stimulated.

The task of arousing interest in missions and rendering it practically fruitful is not denominational. It belongs to the whole Christian Church, just as missions as a whole belong to the great Head of the Church. That the Young People's Missionary Movement has discov-

ered and applied this truth is its title to encouragement and support. In its relations to the problems which confront missionary leaders in Sunday-schools and Young People's societies, then, the organization is a device for centering upon the one purpose the forces possessed by the whole group of denominations.

In its relation to the denominations, however, this "Movement" is simply a means of cooperation between many Boards of both Home and Foreign Missions. It is a clearing-house to which all bring their exchanges, and from which all take away precious capital for denominational work. In that denominational work, of course, the clearing-house does not appear. Having provided a means by which the best thought of all active Christians may influence the young folks who will be the missionary leaders of the future, the organization effaces itself, so that the practical results of this cooperation may reach the young people through existing denominational channels. The Movement is thus servant to all, and thus serves the object of its existence as an instrument in the hand of the Master.

The Policy for the Coming Year

At the interdenominational conferences of the Young People's Missionary Movement it has become the custom to outline a written policy which aims to set forth the ideals of missionary organization in the various departments of local church life, and the missionary methods which embody the best experience of Sunday-school leaders, officers of the young people's societies, and pastors. Since this Movement is interdenominational, and has for its officers and leaders the secretaries of home and foreign missionary societies especially charged with the development of missionary interest and work among young people, the policy adopted this summer at the conferences of the Movement may be considered the strongest general declaration of purpose and practical ideals for missionary work among the young ever published. It reads as follows:

1. *Relating to the General Missionary Organization.*—To enlist the young people, and to secure their thorough training for the work of the World's Evangelization, we pledge ourselves to use such proper means as we can command to effect the speedy organization of a distinct Young People's Department in each denominational Missionary Organization here represented, and the employment of a secretary to have charge of the department, and we would suggest that the functions of the Young People's Department be:

(1) To cooperate in the preparation and distribution of missionary periodicals and literature.

(2) To adopt and promote the use of text-books and outlines for Mission Study, with appropriate helps for class work. In the choice of such text books, we recommend for consideration the Forward Mission Study Courses of the Young People's Missionary Movement.

(3) To provide systematic missionary instruction for children; a monthly missionary program or exercise to be used in the Sunday-school; missionary hymns and books for children from the ages of five to twelve years; and the enlistment of some individual in each Sunday-school who shall have charge of its missionary interests.

(4) To train and to use missionary campaigners, especially district officers and committee men, pastors, missionaries, laymen, and students.

(5) To secure the publication in our Sunday-school literature of missionary stories and items of special interest to children.

(6) To prepare a leaflet of methods to be sent to the president or chairman of each Sunday-school missionary organization.

(7) To prepare special missionary programs for Easter and Christmas, with provision for special offerings where feasible.

(8) To collect an educational missionary exhibit which will represent the various phases of missionary effort in the mission fields of our respective denominations, and to arrange for its display as opportunity affords.

(9) To promote earnest, definite, systematic prayer for missions by devising and utilizing such means as may be adapted for that purpose.

2. *Relating to District Organizations.*—We also urge that the district organizations cooperate as far as possible with the plans of their respective Missionary Boards, and that they endeavor especially,

(1) To organize a thoroughly effective supervisory department or committee.

(2) To organize and conduct sectional training conferences or schools of methods (denominational or otherwise), to be conducted by experts.

(3) To use district campaigners and to train individuals in local societies upon whom district committees may depend for the execution of their plans.

(4) To come into personal contact with the local organizations by visitation.

(5) To secure an educational missionary exhibit for use in connection with district meetings, group meetings, and local chapters or societies.

3. *Relating to Local Young People's Societies of All Grades.*—When the policy of our respective denominational Boards permits, we also urge each local young people's society so far as practicable,

(1) To thoroughly organize the missionary department or committee, providing specific duties for each member.

(2) To make a comparative study of successful methods as outlined in various manuals provided for missionary committees.

(3) To organize and conduct a mission study class, using the course adopted by the denominational Board or Boards.

(4) To conduct monthly missionary meetings.

(5) To purchase and circulate missionary libraries, missionary periodicals, pamphlets, and other literature adapted to the needs of the young people; and to urge the use of special reference libraries, prepared for mission study classes.

(6) To promote individual, systematic, and proportionate giving.

(7) To support in whole or in part a mission station or missionary representative when approved by the denominational Board or Boards.

(8) To use maps, charts, curios, pictures, as accessories in missionary meetings and mission study classes.

(9) To cultivate in the home and in meetings, definite, systematic, and intercessory prayer by the use of calendars, year books, and prayer cycles, adapted to the needs of the local society.

4. *Relating to Sunday-schools.*—We urge each Sunday-school,

(1) To conduct missionary meetings or exercises at regular intervals, preferably monthly.

(2) To organize the Sunday-school into a missionary society, or to appoint a strong missionary committee or superintendent, whose function it will be to direct the general missionary efforts of the Sunday-school.

(3) To encourage habits of systematic and proportionate giving.

(4) To secure and circulate missionary libraries suitable for children.

(5) To train the Sunday-school teachers, so as to qualify them to give missionary instruction, and to keep before the members of their classes the claims of mission fields upon life service.

THE LAYMAN'S PLACE IN THE MISSIONARY CAMPAIGN

BY H. W. FRY, ESQ., NEW YORK CITY

Secretary of the Industrial Missions Association of America

The great conflict between Briton and Boer in South Africa taught many things, and one of the great secrets it revealed was the immense power of the laity as a class when in active cooperation with, or even in conflict against, the professional classes.

There was a nucleus on both sides of trained and professional men of all ranks, but the great bulk, especially of the Boer army, was composed of men who, as laymen, had had very slight military training, and yet who were able to cope successfully with the highly trained British regulars, whose very training in a measure disqualified them for dealing with a force which often acted contrary to the ordinary usages of war, and which action could not be readily met by ordinary military measures. One result was that government appealed to Great Britain and her colonies for volunteers from among the laity, who would cooperate with the professional forces, and utilize their lay experiences to reinforce military professionalism. No sooner were they called upon with urgency than the response was so great that the difficulty the authorities met with was sifting the qualified from the unsuitable, and to allot to each volunteer his proper position.

And nobly they did their work, and justified the call made upon them. The bush-dwellers of Australasia, the backwoodsmen of Canada, the sporting men of Great Britain, and the farming classes generally, and last, tho not at all least, even the business men and clerks from city shops and office stools all over the empire, developed a warlike capacity which was of the utmost value to the military authorities, and without which it is doubtful whether the professional forces could ever have attained their purposes. These lay fighters were, some of them, adapted by their very callings in life, and possibly too by the very absence of over-rigid training, to meet the orthodox tactics of the enemy.

And while the fighting forces were doing their duty in the fighting line, the laymen who could not go to the front were equally nobly supplying the financial and other needs of the war. The call to take part in the campaign was almost universally recognized even by those who disapproved its objects, and all cooperated, each in his own sphere.

The Boer war, therefore, made evident, first, that when the laity were properly appealed to for cooperation they responded with avidity, some to go to the front, others to cooperate at home; and, secondly, the immense value and power of the lay community when they take up a cause with enthusiasm and devote themselves to it in a spirit of

loyalty. What the professional classes by themselves can not accomplish the active cooperation of the lay community may therefore make feasible.

The experience thus gained by the British government needs to be considered by the leaders of the great missionary campaign being waged in heathen lands.

The Command to Go

It is, of course, necessary that ordained or specially qualified men be sent out from Christian countries to ordain native men who may become their converts, and who in their turn are ministers to their own countrymen; but what is also needed is that these ordained professional men should be supplemented by Christian laymen, who, while working in suitable localities at their trades or professions in any particular missionary field, would not only be instructing the native laity in various trades, a most important work, but also teaching them, by precept and example, how to take their proper place in the native churches as self-supporting lay workers, as so many do in home congregations. But this great opening for laymen in the missionary field is not sufficiently recognized, either by professional missionaries or by the laity themselves.

The mistake appears to be that the Church as a whole, ministers and laity, home or foreign, do not consider that what is called "The Great Commission" is addressed to *them*. That Christ, whom they admit as their King, intended that *they* should involve themselves in the missionary campaign—that is, the preaching of the Gospel in the regions beyond their own limited border—never occurs to them, or, if it does, a modest subscription to the missionary board of their denomination seems to cancel all obligations and quiet the conscience most conveniently.

If this is the fault, at whose feet does it lie? Is it possible that it may lie at headquarters? How far do the professional missionary brethren recognize the importance of making every member, both of the ministerial and lay classes, the latter especially, throughout home and missionary fields realize that Christ's command to evangelize all nations and to preach the Gospel to every creature is a most solemn personal obligation on every minister and on every layman, whether merchant, banker, mechanic, or other, both at home and abroad—an obligation which can not be cancelled by mere subscription to missionary funds? The call, if it is anything at all, is most definite, and every Christian merchant, every Christian layman and woman, European and native alike, will have to give an account of how they received this particular call, and what they did in compliance with it. No minister can escape this responsibility, and no layman.

But how far is this taught by the representative of the missionary societies? Is it not the tendency with them to assume that all the

laity have to do is to find them increased funds with which to do the work ?

If reinforcements of men and women are required, they are generally sought among the laity; but when suitable persons are found, they are transferred, as a rule, from the lay ranks to professional ranks. But that a merchant should remain a merchant, or an engineer remain an engineer, and yet be a true missionary is not recognized. The laity, as laity, is looked upon as neither needed or competent, and surely here is a vast power wholly neglected. These thoughts apply just as much to missionaries dealing with their native laymen and women as to ministers at home dealing with their congregations, tho the manner of dealing with them may differ. A similar conservatism prevailed in the British War Office, until necessity compelled the authorities to appeal to the laity throughout the empire.

Why should not a Christian merchant, or architect, or dentist, or accountant, or lawyer, or contractor, or engineer, be encouraged to reason thus to himself, provided his circumstances are favorable:

It comes within my duty to found a business or to extend my present operations. I must place it somewhere; so if God may so guide, I will place it in a missionary field. If I go there myself, I will, as far as possible, cooperate with the local missionaries. If I send out representatives, I will send men of like spirit, and will encourage them in so doing. If the particular market the Lord leads me to is not likely to be so profitable to me as some other, that is part of my sacrifice in loyalty to my King, and I do not grudge it for one moment. If the way does not open for me to go abroad, I will make missionary interests the main object of my life at home by assisting in every way I can those who do go abroad. This is my call to cooperate in the missionary campaign, and I mean to act accordingly, and if I am blest in my business or profession, a large portion of the proceeds will go into the campaign treasury. I must, of course, support Christian work at home in various forms; but the great climax is Christian work abroad, and to this my personal attention must, in the main, be addressed.

Those Who Can Not Go

But a great many Christian men have already tied and fixed themselves in such a manner that they are not now free to choose their field of labor, or to abandon that to which, without perhaps any leading from God, they have tied themselves. What can they do?

When they once realize the fact of their personal responsibility, would they not reason as follows: "Rightly or wrongly, I am thus settled. Whether I like it or not, whether it suits me or not, it is quite evident that the command to join in the evangelization of the world applies to me as much as to any one else. It is a responsibility I can not acquit myself of, if I wish to. How can I best meet it? I will, at all events, acknowledge my obligation. I will always encourage other laymen to face their responsibility, and do so myself in future,

risk or no risk, convenient and agreeable, or otherwise. If I can not cooperate with missionaries in the field, I will at least do so to the best of my ability at home with my means and with my experience as opportunity offers, so help me God!"

And every Christian woman, as much as every man, is bound to argue with herself along the same lines, but, unless in exceptional cases, they never will do so until, man and woman alike, they are compelled to face the personal question with becoming seriousness.

But if on the part of the professional missionary the cooperation of the laity is undervalued, on the part of the laity the notion is much too prevalent that it is the foreign missionary who is to run all the risks and all the inconveniences of the heathen campaign. He is expected to take up his position in the forefront of the battle, and remain there in the face, maybe, of a deadly climate or a hostile population, and, if necessary, lay down his life in honorable martyrdom for Christ's sake. If he professes to desire a missionary career and is afraid of these risks, he is voted unsuitable for the position or an unworthy volunteer for Christ's service.

But on what ground are all the risks delegated to the professional missionary? Where is the call for him to be a good soldier of Jesus Christ, to suffer hardships for His sake, to be a partaker in His sufferings, and on this condition to reign with Him, which does not equally apply to every industrial person throughout the whole world who calls himself a Christian?

Is the missionary the only one expected to fulfil these conditions of warfare, while laymen generally inherit the same promises by living a life of ease and luxury because there is no opening for their efforts? How many of the Christian capitalists of this country, who hope to share with missionaries the honors of the completed campaign in Christ's future Kingdom, will risk their capital, as the missionary risks his life, for the extension of that Kingdom in the present dispensation? Yet surely this is what is expected of them by their Lord, and the fact should be urgently pressed upon them. Surely the same gift which enabled them to utilize their capital, by trading in America, or England, or elsewhere in any Christian country on their own account, would enable them to use a portion of it profitably in missionary industries on the Lord's account.

A Lesson from Student Volunteers

Looking through the publications of the Student Volunteer Movement, we find:

Students need to be brought to face the question of their life-work. A study of the lives of hundreds of students has brought the deep conviction that the great peril of the Christian student to-day is that he will not decide this supreme question of his life with sufficient prayer and thoughtfulness. He needs to be helped to

conclusive thinking. He needs to be held to the question until he may "understand what the will of the Lord is."

Now why use the word "student" in this statement? What is there in it which should not be applied to *every* young man or young woman as well as to every *layman*? As a matter of fact, the student is a layman; but why confine this call to him? Why confine it to men commencing life? If older people have lived more than half their lives without recognizing their call, it ought surely to be put before them with all the greater urgency. We read again:

It is not enough that one face the question of what his life-work shall be. He must settle it. He must discover, so far as he may, God's plan for his life, and then decide to fall into his place in that plan.

But suppose we apply this to the average layman who has never recognized God's plan for his life, and has settled himself down in ease and comfort, according to his own plan, in his commercial career? Is his responsibility never to be brought to his notice? Is he not to be confronted with the personal call? Is he not to be warned to "fall into his place," even tho it be at the eleventh hour? Another extract is: "The cause of missions demands that there shall be something which will bring many more students to the decision to become foreign missionaries. The lost world, the unrepealed Commission, the scarcity of laborers, call loudly and incessantly for missionaries by the thousands; but they are going only by scores! Surely something needs to be done to enlist greater numbers of workers! It is the mission of the Volunteers' Declaration to help in this enlisting of whom God may choose."

Again we say, why "students"? If missionaries are needed by thousands and are going only by the score; if "something needs to be done to enlist greater numbers of workers," why do we address ourselves to a student constituency numbering thousands, and ignore a self-supporting constituency numbering millions? If university circles are worthy such urgent solicitation, and doubtless they are worth it, surely commercial and industrial circles are at least equally valuable; and yet they are neglected. Of course, the student may be the most suitable class to go abroad; but the argument and call which sends them abroad may well be urged upon all who stay at home, that the responsibility is theirs in equal degree to support and co-operate with those who go abroad. The call is not so much to every one to go abroad as to every one to undertake their part, whatever it may be, in presenting the Gospel to all the world.

One more quotation:

Our weak human nature too easily forgets the purposes formed in our holiest moments. To put these determinations into writing will not in itself enable us to keep them, for God's Spirit alone can give the power to the faithful. But the experience of the Volunteer Move-

ment, both in Great Britain and America, clearly proves that just as the new convert needs to make a public confession of his faith in Christ, so the volunteer is greatly helped by stating with no uncertain sound the missionary purpose which God has given him.

Let us alter the word "volunteer" and insert "layman," and instead of the Student Declaration, let us substitute a declaration suitable for any layman to sign, and the *very same arguments apply*, as do a great many more of the arguments advanced by the Student Volunteer Movement to students, and which should be impressed on *every layman*. The Declaration signed by Student Volunteers is as follows: "It is my purpose, if God permit, to become a foreign missionary."

This would scarcely be suitable for a general lay constituency; but it could be amplified to include all classes, men and women, young and old, rich and poor, financiers or mechanics, and might perhaps be made to read somewhat thus: "It is my purpose, as God may give me power, to cooperate in foreign missionary enterprise," and every man, woman, and child ought to have this call brought specifically before them for definite decision, so that they must either reject or accept it.

A New Missionary Order Needed

Why should not all the missionary boards in the country cooperate in establishing a new Interdenominational Missionary Order, to hold somewhat the same relation to the missionary regulars as the militia or the commissariat do to the regular army, and to be comprised of ministers and the laity all over the country, and, where possible, of native Christian laity? They should be registered as members on the signing of a suitable form of declaration similar to that suggested above, and they should be given to understand that their declaration binds them, in all solemnity, to do their utmost to support the foreign missionary campaign, offering their services for the foreign field if the way opens, or by assisting, as opportunity offers at home, in supporting the denominational or other missionary societies as liberally as possible with funds or with other support, such as prayer, meetings, distribution of literature, or in any other feasible manner.

The members of the order would mostly be independent, honorary workers, making their own living as commercial men, industrial workers, assistants in one way or another, whether at home or on the missionary field; but as definitely attached to the missionary cause, whether in connection with their own denomination or otherwise, as those students who volunteer their services as missionaries. Ministers also of all denominations should be invited to join it. The order should be recognized as just as much an integral part of the missionary fraternity as the commissariat is an integral part of an army, tho the sphere of operation may be different. Each member must clearly realize that, as laymen or women, they are as definitely called to foreign mission-

ary service as any ordained missionary on the staff of an established society, tho their opportunity for usefulness may be only limited. The existence of such an order would bring before the people at home the claims of the missionary field in a way which would greatly help them to realize their responsibility, for a personal appeal is just as necessary in the case of the laity as it has been found to be in the case of students.

If the noblest service to which man can be called is the foreign missionary service, it is a thousand pities that devoted laymen and women should have the mistaken notion that its ranks are not open to them. They may not be called to share the risks and privations of foreign lands, but there is ample scope for some out there and others at home to share just as definitely, tho somewhat differently, the self-denying life to which we are all alike called.

We must not, however, forget that there is much very excellent Christian work carried on at home by most worthy persons, but we contend that, if we look at things from the truly spiritual standpoint, all Christian work at home, just as all commercial work at home, may, and should be made to, cooperate in some form with foreign missionary work, the home field being in both the training-ground for the foreign field and the ground from which supplies of all kinds are largely drawn. This is the great honor and privilege of Christian countries and Christian people, and ought to be better recognized. It is, moreover, often stated that the more the foreign work is supported the better home work thrives.

We may also be encouraged by bearing in mind that there are among the laymen and women of the country noble souls who will rejoice to learn that there are open doors for them in the foreign missionary service, which they look upon as so sacred and honorable a profession, and which they have mistakenly considered closed to them. These noble souls are scattered throughout all ranks and conditions of society, and they are to be found in places where we least expect to find them. God's Spirit may be touching the hearts of the most unlikely laymen; and if we faithfully give our message to them, and claim them as coworkers, we may have cause to rejoice in a way we now have no faith to believe.

Surely there must be capitalists who would *rejoice* to know that with the investment of a portion of their capital, and the utilizing of their commercial experience, they could be the means of blessedly serving the cause of Christ, and immensely strengthening the hands of our missionary brethren, by the establishment, perhaps, of an industry which would support itself, support the congregation, and, through them, support the work, not for a year, but for all time, and in an increasing degree? Surely there must also be other noble souls in humbler ranks who would rejoice to know as managers, foremen, or

workers in such a factory, or in some other industrial capacity, they might become active members of a foreign missionary station, earning their own living in their own trade, yet the missionaries' right hand in many matters, and partakers with them of their most honorable calling, and fellow heirs with them of the great reward?

We should be doing great injustice to the *bona fides* of American or European Christianity if we doubted this; therefore, let us seek these noble souls, and place before them individually the privileges which they will appreciate and the openings which they will adorn. We may conclude, therefore, that *every* Christian layman, whether white, black, brown, or yellow, is definitely called by Jesus Christ himself to cooperate with foreign missionary effort in the regions beyond, as every Christian layman member will have to give an answer to this particular call. If the native laity in native congregations are ever to become useful, self-supporting Christian workers in the native churches, as lay workers are in home congregations, they will, in many cases, need the cordial assistance and technical instruction which American or European laymen only can give.

Opportunities in Industrial Missions

The missionary societies should, therefore, much more definitely claim the cooperation of laymen of all races. Industrial missionary work should be one outward expression of the lofty principle by which the layman takes his position in the missionary campaign as capitalist at home or commercial or industrial missionary worker abroad.

If the contributions of the laity from their surplus income, donated to existing missionary societies, have been the means, under God, of accomplishing through the instrumentality of our missionary brethren what has already been done in missionary fields, what might we expect if the commercial and industrial Christian community at home and the missionary fields were, in addition, to devote *themselves* and their *capital*, as well as their business experiences, to the same work as *bona fide* auxiliary missionaries? It should result in a multiplication of, rather than mere addition to, present achievements; for, in addition to larger gifts from surplus income, we should have to reckon as a powerful new factor the capital which makes income, not only for the capitalist, but for every worker who handles the capital and makes it productive. Imagine what an immense gain this might be to the effectiveness of existing methods!

But, after all, it is not so much the money, whether as capital or income, as the men and women we need to win. They are in themselves of infinitely greater value than all their money. The greater contains the less, and if the heart is secured all is secured, possessions included, and the same power which wins the heart will rightly dispose of the talents. Let us, then, make it a very great point to win

the personal service and the interest of every layman by echoing the call of their great Master and ours, which He addressed in His last moments on earth, not merely to the persons who actually heard Him, but also to every layman of the whole dispensation, and let us realize more than we have done in the past that while there is a limit to the number of men and women who can be supported in the missionary fields by the societies, there is no limit to the number of commercial and industrial missionaries who can support themselves where suitable openings exist or can be made, and that the key to the missionary problem is the layman, and "the layman's place in the missionary campaign" is shoulder to shoulder with the professional missionary, running parallel if different risks, rendering parallel if different service, whether the sphere of his operations is at home or abroad; whether he serves with his hands, or his brain, or his means.

If the laymen have the grace and wisdom to comply with the command of Jesus Christ and take up His honorable calling in sincerity, they, too, may share with our good missionary brethren the honors of a well-fought field, with "something ventured, something won!"*

THE BIBLE IN LATIN AMERICA

BY REV. GOODSIL F. ARMS, CHILE, S. A.

Missionary of the American Methodist Episcopal Church, 1888-

Before the harvest there must be the sowing. The sowing has been going on, the harvest is now beginning. Yet the sowing is still going on, and is ever increasing. That done through the American Bible Society in South America has doubled during the past three years, the total circulation reaching more than one hundred and eleven thousand in 1903. I suppose the same is true of the British and Foreign Bible Society.

The great transformation that is taking place in South America is clearly witnessed in the history of the distribution of the Word of God. The colporteurs are usually the pioneers in missionary work, and in the effort to introduce the Gospel of salvation into several of the republics they have shown themselves true heroes, facing every kind of persecution, suffering cruel imprisonment, stoning, beating, and, sometimes, death. They have not counted their lives dear unto themselves, and some of them have won the martyr's crown. The story of their lives, detailing the experiences through which they passed, the dangers they braved, the persecutions they suffered, and, more, telling of the souls perishing with hunger whom they met and to whom they gave the bread of life, is more fascinating than romance.

* Mr. Fry is the founder and secretary of the Industrial Missions Association of America, with headquarters at 287 Fourth Avenue, New York. This has been incorporated with the purpose of helping native Christians to secure employment, and to invite the cooperation of laymen in missionary work. An Industrial Mission Oriental Bazaar is to be opened in New York to sell mission-made goods.—EDITORS.

On my way to Chile, in 1888, I entered the port of Guayaquil, the chief port of Ecuador. I was told that no one could pass the custom-house with a Bible. Not long before, the American Bible Society attempted to begin Bible distribution in Ecuador. A large consignment was sent to Guayaquil. The Bibles were confiscated, and the order was given that they be burned in the central plaza, but finally the agent was allowed to ship them out of the country. Seven years ago General Alfaro led a revolution that placed the liberals in power. Now, the selling of the Bible is encouraged, the colporteur is protected, freedom of worship has been declared, and the Church has been separated from the State.

Peru, the seat of the ecclesiastical authority, and of the inquisition for South America, and till the present the residence of the papal legate, has bitterly opposed the Bible. The beloved and saintly Pensotti was kept in a dirty cell in company with common criminals for eight months, and Bibles were not allowed to pass the custom-house. Now, colporteurs are visiting nearly every part of that republic. As the colporteurs now enjoy a certain degree of protection from the government, the priests can not use the violence of former days, and they are adopting other methods. The following copy, occasioned by the visit of Señor Julio Espinoza to Puquio, will show one of their ways:

ATTENTION!

There arrived here yesterday an itinerant, selling books which are prohibited by the Church as containing corrupt and subverting doctrine, and because they teach hatred, vengeance, prostitution and crime!

These books are not to be bought, and those who may have bought them are bound to deliver them to the parish priest. They are covered with the mask of hypocrisy, proof that the authors admit the malevolent object for which they are designed. They begin with words of affected piety, and end, vomiting out blasphemous and infernal insult against our most holy beliefs and institutions.

Fathers of families and husbands, beware!

These books pervert the heart, foment insubordination in children, and incite wives to infidelity. Never has human wickedness in its aberrations produced anything worse than these books.

(Signed)

JOSÉ V. CARDENES, Rector.

PUQUIO, December 10, 1902.

Two men have been foully murdered who entered Bolivia to carry the Word of Life. Now the President of the Republic, over his own signature, grants the permit for the sale. The translation of this notable document is as follows:

MINISTRY OF GOVERNMENT,
BOLIVIA, La Paz, November 23, 1901.

Considered the memorial of the American citizen, C. G. Beutelspacher, in which he asks authorization to sell freely the Holy Bible and parts of the same; in virtue of the rights accorded by Article IV. of the Political Constitution, let there be granted to the said Beutelspacher the permission that he solicits.

Register and return. (Signed) Pando.

A. CAPRILES.

In the more enlightened and progressive republics of Chile and Argentina the Bible has been freely sold for years, and the people have been very ready to buy.

In Brazil the circulation of the Bible and portions last year was exceptionally large, reaching over seventy thousand copies. The old methods of violence can not now be used against the sale, but the more fanatical of the priests and friars still resort to the same means. In the City of Pernambuco, in November, a great feast was made for the burning of Bibles. The act, however, was condemned by prominent men through the secular press, and in the Congress itself by a member from the State of Rio Grande do Sul. In this case, as in many others, the fanatical attack reacted against its promoters. The work is of God, and can not be stopped. The Rev. Dr. Alexander, of the University Presbyterian Church, New York City, recently visited Brazil. He wrote: "Many churches, now vigorous and growing, trace their origin to a single copy of the Scriptures carried far beyond the range of the missionary, and making for itself a lodgment in some believing heart." Testimony of a similar nature is being received from the other republics. Successful work is being done in the Guineas, Venezuela, and Colombia.

I can not, however, enter into the details. Another most interesting phase of the work must be mentioned; that is, the translation of the Scriptures into the language of the native Indian races, and the revision of the Bible in the Portuguese. Since the beginning of this century a part of the New Testament has been translated into the language of the Araucanian Indians, one of the bravest and noblest of the Indian races who inhabit what was formerly called Patagonia.

A far more important work yet is the translation of Mark, Luke, John, Acts, and Romans, in Quechua. Matthew is now being translated. This translation puts the Gospel into the language of three and a half millions of the old Inca race, of all the races the one which reached the highest civilization with the best organized and most humane government. To give the Gospel to three millions and a half of such a race in their own language, the only language for most of them, is occasion for the singing of the Te Deum in heaven. In what language would it be sung? Possibly in the Quechua, a verse from the first hymn of which I give:

Cusicuichis huarmacuna,
Inatacya machucuna
Kancharinsi intillanchis,
Jesús, Jesús! quespichinchis.

The other great work is the revision of the Portuguese Bible. There are now two versions in common use: the Almeida, which was made from the original languages by a Protestant in Batavia in 1748, the other from the Latin Vulgate by Figureido, a Roman Catholic ecclesiastic. A committee, representing the British and Foreign, and the American Bible Societies, and also the missionary societies working in Brazil, is now working on the revision. Speaking of the cen-

ennial of the British and Foreign Bible Society, in the last issue of *Zion's Herald*, is the following statement: "Within the borders of the Indian Empire alone there are one hundred and eight languages used by seventy-four million, in which the Bible does not speak." Bishop Thoburn stated at the Philadelphia convention that the work under his supervision is now being carried on in thirty-five different languages. In Brazil is a territory more than twice as large as India or China proper, and destined to have a larger population than either, where one language serves for all. Add to this Portugal and all the Portuguese colonies where that language is and will be used, and the importance of the work of revision which is now going on becomes so great that it can not well be comprehended.

A MOTOR-CAR MISSION IN FRANCE

BY PASTEUR J. E. CERISIER, PARIS, FRANCE

It is a painful reality that at the beginning of the twentieth century, in this country of light and of liberty, there are millions of our countrymen who know nothing of the grand and joyous news of free salvation through Christ. Several methods, it is true, have recently been started in order to carry the knowledge of the Gospel to different regions of our land. But more needs to be done. We believe it to be the duty of the disciples of Christ to use for the service of their Master all the recent discoveries and scientific inventions. Therefore, a special mission has been started in Paris by two pasteurs of different denominations—O. Foulquier, of the Free Church, and J. E. Cerisier, of the Reformed Church—for the purpose of using the motor-car to spread the Gospel in the suburbs of Paris.

The main object of this mission is to go about in the towns and villages with a motor-car, and to stand in market-places and sell copies of the Scriptures to the venders of provisions and other articles, and to hold open-air meetings and explain the essential truths of the Gospel.

A Parisian friend has kindly given the necessary funds to buy a good machine, and last spring the two pasteurs commenced their peculiar mission, under the guidance of a committee. An amount of interesting details might be gathered about the work that they have thus accomplished, and several papers have published striking incidents of this automobile mission. M. Foulquier and M. Cerisier limit their operations to a radius of twenty or thirty miles around Paris. They start early in the morning, as the market is generally held from 6 to 11 A.M. They stop with the machine in the very center of the place, and there people gather around, listening to the address, discussing some points of belief or asking for explanations, and buying some copies of the Gospel, which is a new book for them. The two pasteurs

are generally well received everywhere. Many times workmen who profess to be socialists, freethinkers, or atheists, argue with a certain amount of intelligence, but they are always civil and respectful.

One day we were speaking about God as our Maker and Father. "Well," said a mason, "as for me, I only believe what I can see. I do not see God; therefore, I can not believe in Him." "That is all right in one way," we replied, "but there are many things which you do not see, and yet in which you believe; for instance, you can not see your intelligence, and still do you not believe in it? You have a conscience, I suppose, which helps you to choose between good and evil. If any one were to tell you that you have no conscience, you would not feel alto-



PASTEURS FOULQUIER AND CERISIER IN THEIR MISSION MOTOR-CAR

gether pleased, and yet you can not see it. Why, then, should you not believe in God?" That man was struck by the simplicity and the force of the argument, and no longer opposes our explanations.

We have already visited many towns and suburbs of Paris, Bagneux, Villeneuve St. Georges, Essonnes, Méru, Montfort l'Amaury, Mantes, Mériel, Isle-Adam, Méry, Maisons-Lafitte, Conflans, and other places, and we have sold a large number of copies of the Scriptures, distributed many tracts, and delivered in each of those places addresses on Christian truths. We go on with the work as far as the funds permit, trusting that our God will continue to help us to promote His kingdom, and firmly believing that, according to His promise, "our labor is not in vain in the Lord."

THE TWELVE MISSIONARIES*

BY REV. JAMES M. WHITON, NEW YORK

It is only by a trick of words that this title does not at a glance reveal who are the persons referred to. Just such a trick was played on the readers of the Bible when the word *church* was substituted by King James's intimation to the English translators that so it should be, for the word *congregation*, as Tyndale had given it. We all believe that the men whom Jesus chose for His first disciples became missionaries. But they are not so termed in our English Bibles, which always call them *apostles*, and it is commonly thought that there have been no apostles since the death of John, the last survivor of the Twelve. Then ended, according to Church historians, the "apostolic age." And if in reading Luke vi: 13, "He chose twelve, whom also he named apostles," one should substitute the word *missionaries* for *apostles*, many would suspect him with meddling with the text. But such a reading is literally correct, and it has the advantage of carrying a clear definition of the idea, as the word *apostles* does not.

These two words are, in fact, of identical meaning, their only difference being that *apostle* is a Greek word, and *missionary* a Latin word. Each of them is derived from a verb that means *to send*, and each of them means *a person who is sent*. In John xiii: 16 the marginal reading of the Revised Version so explains it. Jesus Himself so defines *apostle* in His prayer at the Last Supper: "As Thou didst send Me into the world, even so sent I them into the world." And so He gave them from the first the name *apostles*.

The word *apostle*, or *apostles*, occurs in the New Testament nearly fifty times, and seven times as often in the Pauline portion (including the third Gospel and the Book of the Acts) as in all the rest. This is significant. We naturally ask why it should be so. Evidently, because Paul was the chief missionary in that time. More than half the book of the Acts is concerned with his missionary journeys and activities. He himself tells the Corinthians: "I labored more abundantly than they all, yet not I, but the grace of God which was with me." Yet he says: "I am the least of the apostles (missionaries) that am not meet to be called an apostle (missionary), because I persecuted the Church of God." In the person and work of Paul, Jesus' designation of His first disciples as missionaries was abundantly justified. The word is matched by the deed. How appropriately he begins his letters—"Paul an apostle of Jesus Christ." How much more significantly to our minds, long blinded by the trick of a word ill understood, when we give that ancient term its modern and luminous equivalent—"Paul, a missionary of Jesus Christ."

It would be worth while to do this—at least, in our private reading, and perhaps on other fit occasions—when we come across the ancient Greek term in our English New Testament. See, for instance, Matthew x: 2—"The names of the twelve missionaries are these"; Luke xvii: 5—"The missionaries said unto the Lord, Increase our faith"; xxii: 14—"Jesus sat down (at the Last Supper) and the missionaries with Him"; Acts ii: 43—"Many wonders and signs were done by the missionaries." Carrying this substitution through the New Testament has an effect like

* From *The Home Missionary*, June, 1904.

that of clearing away the mould from an illegible inscription in a graveyard till the letters stand out distinctly.

Other results follow both naturally and inevitably. Missionaries come to their rights. Even in the Church, except among a well-informed and earnest minority, the missionary—that is, the man and his work—is not rightly valued, and so is not rightly supported. When he has done a great work, and returns, the father of churches that he has planted on the frontier or in non-Christian lands, there is, of course, the general rising up to do him honor, which is the world's way of recognizing brilliant achievement. But when he goes forth to Africa, Alaska, or anywhere as a recruit, a beginner, conscientious and chivalrous, as all sound-minded people must believe him, many yielded him this tribute with an undertone of regret for what they deem rather visionary, misjudged, impractical; thinking, if not saying, "Why go to the ends of the earth for duty when there is so much of it to do at home?" This is a most unchristian mistake. The missionary is the original Christian institution, antedating the Church itself, and older than her sacraments. So, at any rate, we are informed by Paul himself. Read the list of "holy orders" that he sent to the Church in Ephesus: "He gave some to be *missionaries* (translated "apostles"); and some, prophets; and some, evangelists; and some, pastors and teachers." Thus is emphasized by the man who of all the Twelve showed most of the mind of Jesus, the thought of Jesus in designating the Twelve as His "apostles."

The real truth in regard to "apostolic succession," so belabored and beclouded in futile disputes, now comes out in clear and convincing light. If the New Testament is permitted to speak on this question with final authority, the genuine apostolic succession is a missionary succession. Of the first admission to it, after Jesus' time, we read that to supply the vacancy created by the apostasy of Judas, Matthias was chosen, "and he was numbered among the eleven apostles (missionaries)." Many a humble missionary, on whose head no bishop's hands have ever been laid, is numbered in this succession. Outside of it have been many mitred and throned prelates, "princes of the Church."

A more important question is also settled: What is the true Church? Paul is the conclusive witness. He tells the Church at Ephesus that it is "built upon the foundation of the apostles (missionaries) and prophets, Jesus Christ Himself being the chief corner-stone." And agreeably to this, the seer of the Apocalypse beheld in his vision that future City of God, of which the Church on earth is but the dim prototype, as having for its wall, "twelve foundations, and on them twelve names of the twelve apostles (missionaries) of the Lamb." The house of God must stand square on its foundations. The mark of the true Church is its fidelity to its original design. A Church is a Church of Christ only so far as animated by the spirit of the Great Missionary whose name it bears. Bishops or no bishops, creeds or no creeds, matter little, but this matters everything for the right of the Church to be.

The corollary to this requires final mention. What is true of the Church is true of each member of it. None is what Paul calls "a man in Christ"—tho he may be a "babe in Christ"—in whom Christ's missionary spirit is lacking or undeveloped. He must find or make a way to expand it, to exercise it without partiality for a special interest, and a consequent narrowing of Christian sympathy for those whom Christ would heal. For this the Holy Spirit was originally given when Jesus,

on Easter eve, said: "As my Father hath sent me, so send I you," and then "breathed upon them, saying, Receive ye the Holy Spirit."

When Christian consciousness gets firmer hold of these foundation facts of Christian faith Christian character will be enriched, Christian enterprise will expand, the day of small things will be succeeded by a day of power, and scoffing tongues will be dumb.

THE ARITHMETIC OF HEAVEN*

BY REV. HARRINGTON C. LEES, KENILWORTH, ENGLAND

Man is a great arithmetician, but a poor reckoner. He talks of large subscriptions, yet the greatest subscription on record was less than twopence (four cents) of our money. The Lord hears the heavy fall of a rich man's handful, and says: "Much." A widow's gift rings light and timid, and He says: "More." Thus does He baffle our brains and turn our eyes in the direction of His gaze, inward, for He "looketh on the heart" (I. Sam. xvi: 7). This familiar incident, contained in four verses (Mark, xii: 41-44), and often but lightly scanned, will well repay attention. It falls naturally in three divisions: The Watching Master, The Worshipers' Money, The Widows' Munificence.

1. *The Watching Master.*—Our Lord had been parrying controversial thrusts, answering ignorant questions, and scathing the shifts of hypocrisy; now He turns, as always, from hearing men's words to watching their deeds. He sits down in the court of the women, opposite the thirteen chests placed there to receive the various gifts of God's people.

"He beheld." The word means more than mere sight; it implies scrutiny and intelligent perception. He keenly watched, and divinely fathomed, both men and their motives. "He beheld how." It is not only what we give, but how we give it, that matters to Him. In the light of these three words, every offering and each subscription become invested with importance. The "eyes of His glory" (Isa. iii: 8) are upon us. We are regular givers perchance, and we thank God for it: there was a Pharisee once who did the same (Luke xviii: 12). But *how* do we give? Proudly? "Well, that is pretty good, at any rate." Self-consciously? "The Vicar will be pleased with that, I feel sure." Half-heartedly? "One must, I suppose." Down to the very root He follows the intricacies of our motives, only half-guessed by ourselves. Joyfully? "God loveth a hilarious giver" (II. Cor., ix: 7). The delighted generosity of the child kindles a deep emotion in the responsive Father.

2. *The Worshipers' Money.*—The Lord beholds not only *how*, but *what* we give. Crowd as they might, His eyes marked each gift singly. Who were the givers? Wealthy men, "full," as the original word suggests. Men with houses full, pockets full, treasuries full. And not one here and there only, but "many" of them.

"They cast in much." But much of what? It was only copper, after all—*marg.* ("small money," as Lightfoot calls it). Without a word of disparagement, there is yet a suggestion of inadequacy. You may get a heavy bagful of copper for a sovereign, but as a rich man's gift it evidently does not rank very high in the honor-list of heaven.

And where did it come from? "Out of their abundance"—literally, "out of their overflow." This is a very pregnant thought, worthy of

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fuller development. Look at some city reservoir in the heart of the hills; that resembles our capital. At the lower end there are outlet pipes to supply the regular daily needs of the community; that represents our interest. But when there is too much water—more than either the outlet pipe demands or the reservoir requires—then a sluice at the side, dry at other times, is opened, and takes off the rest. *That* is the overflow, and our Lord says that it is just from here that the rich man is in danger of giving habitually. We have our sunk capital, we have what we need of our interest, and afterward we give the Lord from the overflow, and call it an offering. He says: "Give Me to drink," and we think it is well, because we reply, "Yes, Lord," but we take care to give it to Him out of the waste-pipe! Ah! the copper gift of some rich men, often literally copper, as the wardens at many a fashionable church can testify! Rich? Yes, but in what direction? "Not rich toward God," was the condemnation of a lost soul (Luke xii: 21). The earthward current is full and deep, the heavenward stream shallow and intermittent. May the channel deepen heavenward from to-day, and may we, who have the right to be filled with all the fulness of God, yield to Him, for the building and repair of His world-wide temple, the earthly fulness He has given to us, so that each day's commerce and profit shall yield its due share for the God who giveth power to get wealth (Deut. viii: 18).

I have sometimes wondered whether these gifts were even clean. There is a certain suggestiveness in the way the passage tells of men who grew rich by robbing widows' houses (Mark xii: 40), and then proceeds to describe the almsgiving both of rich men and a widow. Was the handful of copper really theirs, or had it belonged to the widow? Had they taken the poor man's lamb to set before the waiting Lord (II. Sam. xii: 4)? Let us all beware how we come by our money. There are trades whose profits are dripping with the blood of poisoned souls, there are golden gains which are sweating with the life-dew of overdriven workwomen and underpaid maidens. Jesus still sits opposite the treasury watching keenly whether our gifts be clean of stain, adequate in amount, and simple in their unobtrusiveness.

Having seen what lessons and warnings we may learn from the watching Master and the wealthy worshipers, let us turn to the third section of the story.

3. *The Widow's Munificence.*—In contrast to the crowd of rich men in gorgeous raiment, stands a pathetic and solitary figure—"one poor widow," as St. Mark graphically says. They, trusting in themselves; she, a disciple who, through shadow and storm, has grasped the promise given to the Edomites in their hour of calamity: "Let thy widows trust in Me" (Jer. xlix: 11). She is not only a widow; she is poor, and more than poor. There are two Greek words translated "poor"; the one (*Πένης*) means a man who works and is poor; the other (*Πτωχός*) indicates one who is reduced to begging. The second word is used here of this widow. Like Lazarus, of whom the same word is used (Luke xvi: 20), she begged her bread; and yet it is of her, and those like her in spirit, of whom the Lord spoke the panper's benediction, the pledge of the Kingdom of Heaven (Luke vi: 20).

"She cast in two mites, which make a farthing." The gift is as pathetic as the giver. Think (1) what it was to the world. A poor, puny, paltry sum, scarce worth giving, certainly too obscure to mention—the price of two sparrows in the market, the very lowest sum permitted by

the temple authorities, who, turning God's services into slavery, refused to accept one mite alone.

But (2) what was it to her? *All she had.* Verily she was a grateful soul to give God a thank-offering because she possessed a farthing. Men with pounds have upbraided Him before now for failure in paternal care. Their bread should have been meat, and their cotton silk! "All her living" (*βίος*), but not all her life (*ζωή*). She, like Paul (Phil. iv : 12), had learned Christ's "secret," that the life-principle depends not merely on bread, but on delight in the will of God (Matt. iv : 4)—not on feeding, but on following.

And God takes her very last farthing. Who but God would do that? And who but God could repay it a thousandfold? As by the command of God, Elijah accepted the "two mites" of another widow (I. Kings xvii : 12), the last scraping of the meal-barrel, and the drippings of the oil-cruise—bread out of the mouths of the starving household—and then with royal regularity provided the unfailing meals till the famine ceased, so we may be sure the Lord who took this widow's "uttermost farthing" (Matt. v : 26)—no payment for sin, but the wistful munificence of a loving heart—the same Lord cared for her body and soul, till she sat down at His table in the presence of her King. Be that as it may, she, without reserve, gave to her Father in heaven that which perhaps but a few moments before some God-touched soul had given her.

"Out of her want," or shortage, or deficiency. The word is used of the beggared profligate in Luke xv : 14, and it is mentioned as one of the insignia of the life of faith in Hebrews xi : 37. Like the saints in Philippi and Thessalonica and Berea (II. Cor. viii : 2), she had such "joy" in the Lord that the "deep well of her poverty" miraculously "overflowed with wealth."

For (3) consider the encomium Christ bestowed upon the two mites—wealth! People talk of the widow's mite, but it was *two*. She gave with both hands. Most of us give with one hand and hold back with the other; and the hand behind our back is generally full, while that extended is often almost empty. In these days of immense accumulations of private wealth on the one hand, and large deficiencies in the public agencies for building God's world-wide Temple and preparing Christ's Kingdom on the other, are we sure that the lavish self-emptying of the early Pentecostal Church (Acts iv : 34) is not calling for some measure of imitation? (God keep us, however, without an Ananias.) We have been giving our shillings to a deficit fund, and perhaps we called them our mite. If you gave your *mite* you ought to give *half your capital*. But if you were to give the *widow's mites* you would give all that you possess in the world!

"More than they all." How much one person can do! The throng of wealthy men have left the world no legacy, but this one poor widow—"this widow, the beggar," as our Lord with loving exultation calls her—has surpassed them all, and sowed a seed which has borne golden fruit all over God's vineyard.

There are some ideals which defy imitation. The sacrifice of Christ is the supreme instance: He "beggared Himself" for us (II. Cor. viii : 9). Among his disciples the magnificent self-abnegation of St. Paul (Phil. iii : 7, 8) stirs us, but for tender pathos that calls a blush to the cheek of many a Christian niggard, can we match the tale of the beggar of Jerusalem, who, bereaved of husband, perchance robbed of patrimony, flung away with sublime recklessness her one visible prop because, leaning on the strong arm of her Beloved (Sol. Song viii : 5) she knew she should come up out of life's wilderness into the wealth of a Kingdom and the glory of the Paradise of God?

NEW EXAMINATION QUESTIONS IN CHINA*

The Society for the Diffusion of Christian and General Knowledge Among the Chinese calls attention to the wonderful questions at the late examination for the Chu Jên (M.A.) degree. Tho the new education in China is not being carried on exactly on Western lines by *teaching* universities, but mainly by that of *examining* bodies, the following questions at the simultaneous examinations last autumn show that the whole empire, formerly so impervious to all modern and foreign ideas, is now in a great ferment with them. Witness samples from the following provinces:

HONAN.—What improvements are to be derived from the study of foreign agriculture, commerce, and postal systems?

KIANGSU AND ANHUEI (NANKING).—What are the chief ideas underlying Austrian and German prosperity? How do foreigners regulate the press, post-office, commerce, railways, banks, bank-notes, commercial schools, taxation—and how do they get faithful men? Where is the Caucasus, and how does Russia rule it?

KIANGSI.—How many sciences, theoretical and practical, are there? In what order should they be studied? Explain Free Trade and Protection. What are the military services of the world? What is the bearing of the Congress of Vienna, the Treaty of Berlin, and the Munroe Doctrine on the Far East? Wherein lies the naval supremacy of Great Britain? What is the bearing of the Siberian Railway and Nicaragua Canal on China?

SHANTUNG.—What is Herbert Spencer's philosophy of sociology? Define the relations of land, labor, and capital. How best to develop the resources of China by mines and railways. How best to modify our civil and criminal laws to regain authority over those now under extra-territoriality privileges. How best to guard land and sea frontiers from the advance of foreign powers.

FUKIEN.—Which Western nations have paid most attention to education, and what is the result? State the leading features of the military systems of Great Britain, Germany, Russia, and France. Which are the best colonizers? How should tea and silk be properly cultivated? What is the government, industries, and education of Switzerland, which, tho small, is independent of surrounding great powers?

KWANGTUNG (CANTON).—What should be our best coinage—gold, silver, and copper like other Western countries, or what? How could the workhouse system be started throughout China? How to fortify Kwangtung province. How to get funds and professors for the new education. How to promote Chinese international commerce. New industries and savings-banks *versus* the gambling-houses of China.

HUNAN.—What is the policy of Japan—only following other nations, or what? How to choose competent, diplomatic men. Why does China feel its small national debt so heavy, while England and France, with far greater debts, do not feel it?

HUPEI.—State the educational systems of Sparta and Athens. What are the naval strategic points of Great Britain and which should be those of China? Which nation has the best system of stamp duty? State briefly the geological ages of the earth, and the bronze and iron ages. Trace the origin of Egyptian, Babylonian, and Chinese writings.

It is encouraging to the missionary to find that in one province, Anhwei, they ask how foreign nations get faithful men, and it is encouraging to the Diffusion Society to find that some of these questions are taken from our publications, proving that the seed is not sown in vain.

* From an annual report. H.

EDITORIALS

The Crisis in the United Free Church of Scotland

The United Free Church of Scotland is just now in a crisis that, so far as we know, is absolutely without precedent.

At the time of the great disruption, sixty years ago, the Free Church held, in common with the entire body previously known as the "Church of Scotland," to the principle of state establishment. The issue upon which the split occurred was the Erastian controversy, and hinged upon the right of the state to force on a congregation a minister not of their own choice; and Chalmers and others who led in the secession were careful to state "we are not voluntaries." The real name of the new body was "The Church of Scotland, Free." At that time also the body was thoroughly Calvinistic and orthodox. About thirty years after there began to work in the Free Church two leavening influences: first, the principle of church establishment was regarded as a dead issue, and voluntarism took its place, thus removing the only real barrier to union with the United Presbyterians; second, a broad church tendency became manifest which has rapidly modified the stricter orthodox of a half century ago, until the most advanced views of higher criticism have largely pervaded the whole body.

When the recent amalgamation took place between the Free Church and the United Presbyterian Church, under the name of the United Free Church of Scotland, a small minority of Highland ministers bitterly opposed it to the last. Immediately on adjournment of the New United Assembly they kept their seats, and at once organized as the true and lawful Free Church,

electing a moderator and clerks, and claiming to be the only orthodox and regular succession, treating all those who had joined in the union as secessionists and disloyalists.

They promptly appealed to the Scotch courts for control over all the funds and property of the Free Church, and when they failed to get a favorable judgment, appealed to the highest British tribunal, "the Law Lords," where four out of seven judges decided in their favor. The Lord Chancellor declared that the Free Church, in joining the United Presbyterians, had abandoned its principle of church establishment, and that in modifying its doctrinal views and preachings it had abandoned its Calvinism, and that as a church it had therefore failed in fidelity as custodian of *trust funds* committed to its care by both dead and living donors, and that the control of its churches, manses, and college property, as well as missionary foundations, belonged to the dissentients.

There is no doubt that, construed legally and literally, there is a basis for this decision. Yet it seems equally patent that there is a miscarriage of justice. It is a case in which the letter killeth. Probably not one in fifty of those who have been donors to the property and funds of the Free Church would regard the principle of establishment as worth contending for, and the more serious departures from the faith are not regarded by an immense majority as an abandonment of fundamentals. In any case, the emergency is without any ecclesiastical parallel. The dissentient parties number but twenty-eight ministers, four of whom are without charge. To them church property worth from four to five million pounds sterling, with responsibili-

ties correspondingly enormous, is thus judicially transferred. The situation is tragical from one side while almost comical from another. The parties who triumph in the courts are ludicrously liable to defeat in the arena of action. They have neither pastors for the hundreds of vacant pulpits, professors for the vacant chairs, nor missionaries for the foreign stations; yet all these posts they must fill, or a disaster comes to churches, colleges, and missions, quite beyond repair. Whether the position is to be relieved by special parliamentary action, or by some compromise between the contestants, does not yet appear.

But a very serious matter of wide and lasting import is suggested by this remarkable and somewhat ultralegal decision—namely, whether donors and legators who give or leave money or property to churches, singular or collective, should not, in some uniform and legal method, guard against a possible reversion of gifts to incompetent hands. We have personally regarded, with deep sorrow and misgiving, the rapid retrograde movement in doctrine in the Free Church of Scotland since the days of Robertson Smith. But there is no doubt that the church contains many grand and true members and missionaries, and that in its pulpits are hundreds of faithful Gospel preachers. And how a score of men, however loyal to truth and God, can assume charge of hundreds of pastorless congregations, supply competent teachers for a large group of theological chairs, and man important stations abroad; or how they can even administer properly a million-pound trust fund suddenly committed to their keeping does not now appear. Certainly donors should provide against such possible emergencies in connection with their gifts.

Moreover, it is conceivable that changes in both doctrine and polity may be desirable. If errors are abandoned, and a larger charity displaces bigotry; if dissension and division give way to unity and harmony, it would be doubly a disaster if some antiquated and mistaken creed or equally untenable practise must be the perpetual rule of faith and conduct, or the alternative be virtual destruction of church activity and prosperity. If the late decision of the House of Lords accomplishes no more, it should lead to the more explicit definition of the conditions under which a church shall retain in its custody trust funds or property left in its charge. It should be made impossible for a technical legal decision to entail calamity upon a large body of ministers and adherents.

The Intolerable Missionary

A certain class of newspaper writers have lately formed a habit of telling us in varied language that Chinese, or Turks, or cannibals of Africa like neither the idea of conversion nor the missionary who suggests it, and that consequently the missionary longs for the support of armed force, and will not be happy until he gets it. The inference in the minds of such writers is always evident: of all classes of cheerful idiots missionaries take precedence, and consequently invite suppression. Answering a fool according to his folly, one might simply remark that the same logic would lead the city fathers to expel the pink-cheeked school-mistress as intolerable, because little Johnnie Smith, liking neither her nor her multiplication table, roars defiance every time his mother tells him to go to school.

But many Christians, tho anxious to know the value of missions, if

any there be, seem bewildered by the catchy phrases that remain after each outburst of this clamor: "Gunboats always follow the missionary," "The missionary equipment includes bombs as well as Bibles," "Missionaries want cannon to make people treat them in a friendly way," etc. Such Christians need to be reminded that if there were not truth somewhere under the charge, the lies could not circulate. This truth once clearly defined, the place can be more easily noted where it gives place to evil imaginings.

Now as to the fallacies that spring from failure to recognize the difference between fact and imagination, they all have one object impossible of fulfillment—to stop the development stimulated by the influence of Jesus Christ. Some of them are urged merely because the standpoint of the well-meaning writers is badly chosen. A man who has no personal acquaintance of Jesus Christ may naturally take the point of view of the unconverted part of the population of Turkey or of China, which truly does not want the missionary. But the Christian will take the point of view of the tens of thousands of people in China and Turkey who have learned the way of life from the missionary, who have the germs of growth in their souls, and want and need and love the missionary and his teachings. Henceforth this part of the nation will always weigh more in influence than in numbers. Among them, as among those who grasp their point of view, no one has ever thought of expelling the missionary like a crazy crank.

Another group of fallacies are urged through ignorance. The missionary cause is a good deal greater than the missionary; and even if the charge were true that some missionary somewhere has wanted gunboats to support his appeals—

and no shred of evidence supports the charge—this would not be a reason for giving up support of missions. A governess, restrained in the matter of spanking, once tried to secure discipline by rubbing red pepper on the gums of her young rebels. But her foolishness was no reason for deciding that education is dangerous.

Narrowness of vision explains another series of these fallacies. The complaints of the newspaper men refer to missionaries living in China, but rarely to those in Japan; to Turkey and Persia, but hardly ever to India. The missionary living where absolutism prevails in government is the one criticized. It requires a range of vision extending but little beyond one's nose to discover why despots are grieved to find the imbruted subject changed into the man through the teachings of the Bible. They are not only grieved, but astounded, as Balaam was when the ass opened her mouth to rebuke his injustice. It is not surprising that the despot should be angry with the missionaries. His people are being taught to know more than he does, and he himself has to hustle to keep up with the procession. But in this Western world only a narrow ultra-conservative, without real love for growth, can rate the despot's indignation as of greater importance than the enlightenment of his people.

The truth underlying all these objections to missions, and trumpeted abroad as a modern discovery, is the fact that no unconverted man anywhere wishes to be converted. He will resist fiercely disturbance of the bonds that hold him down, just as a patient will resist the surgeon's knife that is to save his life. In Paul's day missionaries were attacked for "turning the world upside down." Even Jesus said: "I came not to send

peace on earth, but a sword." Yet neither Jesus nor Paul are now classed as anarchists. Conversions—quite as striking as that which transforms the "Heathen Chinese," with his sleeves full of cards, into a pure, strong, active Christian leader, full of good works—have been going on all over the world these many centuries; but no nation has ever been harmed by the preaching of the simple Gospel of Jesus Christ. Disturbance there has been, as there always must be where improvement is to be radical. But such disturbance is as natural a thing as that which ruins a kernel of corn—perfect in form, delicate in tint, polished like a gem—when it is put into the ground, that we may shortly see rising from it a queenly stalk, bearing a hundred kernels as perfect as the one that was spoiled.

The Christian answer to current objections to missions is that the natural symptoms of awakened life ought not now to be looked at with timorous suspicion, and that doubt of results should not, in this age, turn aside any man from determining to support, until its triumphant completion, the unfinished work of the Master missionary. The work of Jesus Christ always will be opposed, as it was in Jewry; but it will not be finished until the whole world has been transformed through adopting, in greater or less degree, Christ's standards of manliness. His life and character and purpose have a power that has erased from the lists of practical dynamics every question of checking their influence. The race to-day faces a manifest destiny of submission to Him in spite of itself.

D.

THE peculiar malignity of the German press, or a large portion of it, toward missions is explainable, remarks *Le Missionnaire*, by the

fact that it is so largely in the hands of unbelieving Jews.

Goldwin Smith remarks that the press of America is coming more and more largely into Jewish hands. If so, we may expect that here also the same unfriendliness toward Christian missions will soon appear in our newspapers. †

Mission Study at St. Louis

"We get but what we bring" is the first line of an old quatrain that has in it much of philosophy. And in nothing is it more true than in a visit to the unparalleled exhibit at the Exposition at St. Louis. What one sees there will depend very much on what one expects or plans to see.

Some visitors will come away with a comprehensive view of educational methods throughout the world. Others will be simply interested in the display of decoration and color, and others will know only The Pike.

We raise the question, Why not make the Fair a study in missions? True, it was not planned with that end in view, but it affords rich opportunities for such a study.

Compare, for instance, the manufactured products of the lands that are permeated with Christianity and the lands that are only just beginning to feel its influence, and those lands also where its influence is perverted by half faiths.

Where are the most striking revelations of human energy? Under what systems has the human spirit come to its best and highest?

There will also be a rare opportunity at this gathering-place of the nations to observe groups of the very peoples among whom our missionaries are laboring. The Filipinos, the Indians, the Chinese, Syrians, Japanese, and many others, high and low in the scale of civilization, are there, and are ac-

cessible for conversation and acquaintance.

If one set about it, he could undoubtedly at this Fair make friends in all the chief countries of the world.

Careful observation would give, in a week's study, an approximate estimate of the obstacles which confront those who go out to permeate India and China, for example, with the Spirit of Jesus Christ.

It would be worth while simply to study the art exhibits at this great exposition, to see what are the spiritual ideals giving life to the art forms, and to ask one's self what task Christianity had before it to thoroughly possess the artistic genius of the world.

One could profitably make their entire visit a period of missionary study, and if they should do so they would come home with a renewed sense of the mighty work still ahead of the Christian Church, and with new courage after the consideration of what God hath wrought.

H.

The Church and the Saloon

The action of Bishop Potter in opening the "Subway Tavern" in New York with an address, prayer, and the doxology has raised a storm of criticism, some of which betrays the indiscriminate violence of the cyclone. Personally, we regret Bishop Potter's course, but there is no warrant for impugning the motives of this prominent prelate, tho there is room to question his prudence and discretion. The main feature of this "Subway Tavern" is that its professed aim is to furnish unadulterated liquors at the lowest rate and with the least offensive surroundings.

It must be borne in mind that the Bishop of New York is not the first man who has undertaken to *modify* the drink habit in despair

of its *abolition*. There are other earnest, broad-minded, pious, philanthropic men who believe that the saloon is here to stay, and that the antagonism which vainly aims at its eradication might better be changed for a determined effort to improve the conditions and diminish the ruinous tendencies of the saloon. They think prohibition is a failure.

Mr. John S. Hawley, of Yonkers, suggests six measures for lessening the drink evil:

1. Encourage the better class of liquor dealers to improve the conditions of the trade.

2. Secure by governmental measures the manufacture and sale of pure liquors.

3. Prohibit and prevent the production or vending of all the low grades of liquor.

4. Banish all inside sample-rooms and bar-rooms and disguised drinking-places.

5. License two classes of saloons: one for ales, porter, beer, and light wines, the other for the standard liquors, and without chair, bench, or table.

6. Forbid and punish all sale or delivery of drink to minors.

To our minds, the drink question is perhaps the most difficult and perplexing of all ethical problems. No other compares with it except the social evil. The abolition of both implies a very high moral standard in the community. He will rank as a statesman and reformer of the first rank who can devise any scheme whereby either or both these terrible curses of society can ever be essentially restricted, not to say abolished. Meanwhile it seems to us clear that it is not wise to do anything which shall put on the drink-house the seal and sanction of the Church of God. We fear that this is only one way of gilding with respectability what is to the great majority of those who enter it only a gateway to hell going down to the chambers of death.

BOOKS FOR THE MISSIONARY LIBRARY

THE DEVELOPMENT OF MUSLIM THEOLOGY, JURISPRUDENCE, AND CONSTITUTIONAL THEORY. Duncan B. Macdonald, M.A., B.D. Charles Scribner's Sons, New York. 1903. 16mo, 386 pp. \$1.50 net

This compact and scholarly little volume, from the pen of the Professor of Semitic Languages at Hartford Theological Seminary, is of importance to the student of missions, altho it does not touch the problem of the evangelization of the Moslem world directly. For a correct understanding of the relation between jurisprudence and theology in Islam, and for grasping the intricacies of the origins of the various sects, the book has no equal. One hundred pages treat of the development of the Moslem state and of civil law; the rest of the book traces the conflict between orthodoxy and heresy, according to Moslem ideas, up to the complete triumph of barren traditionalism. The treatment of the topics is clear and authoritative. In one or two places the author follows the lead of those who have never seen Islam in its popular results, and so falls into error—*e.g.*, p. 124: "The earlier Moslems seemed to have labored under a terrible consciousness of sin." If they did, it is not evident from their writings or their lives. The Moslem creeds, translated from the Arabic and given in an Appendix, are invaluable to the reader, and the bibliography excellent. Missionaries to Moslems should read the book.

Z.

THE CHINA MARTYRS OF 1900. By Robert Coventry Forsyth. Illustrated. Svo. 7s. 6d. Religious Tract Society, London. \$2.00. Fleming H. Revell Co., New York. 1904.

The literature on the Boxer outbreak is still increasing. This latest volume is, however, a valuable addition to what has gone before. While much of the material has appeared in other separate volumes, we have here gathered together a more complete résumé of the suffer-

ings of the missionaries and of the Chinese Christians than has yet been presented in any single volume. We note much additional matter, especially the fine biographies of the martyred missionaries, the very full tho heart-rending account of the massacres in Manchuria, and an excellent record of the memorial services held in honor of the martyrs.

While the field the author had to cover was very large, and the material extensive, yet he seems to have shown rare discrimination in selection and great skill in classifying, so that the reader is enabled to get some conception, even if it is inadequate, of the splendid traits of character exhibited both by the missionary and native Chinese Christian. Leaders of missionaries' committees who are in search of stimulating topics for missionary gatherings will find in this volume good "fuel for missionary fires."

A. W. H.

HOLDING THE ROPE: MISSIONARY METHODS FOR WORKERS AT HOME. By Belle M. Brain. 12mo, 230 pp. \$1.00, net. Funk & Wagnalls Co., New York.

The contents of this volume are enlarged from a series of exceedingly valuable articles which recently appeared in the REVIEW. The author's purpose and plans are quite original, and are developed with not a little skill. They deal in a masterful way with methods of arousing and maintaining missionary interest in the home, the church, the Sunday-school, etc. Best of all, the book is not filled with mere philosophizing or theorizing, but from first to last is the product of laborious and painstaking experiment. Miss Brain is a very earnest and active and successful missionary worker in her home church and city and State, and what is here suggested for the benefit of other toilers for the world's evangelization has first been thoroughly tested and found to be good.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Samuel H. Wilkinson Mr. Samuel H. Wilkinson, of London, in America who is connected with his father,

Rev. John Wilkinson, in what is known as the Mildmay Mission to the Jews, is now on a visit to this country for the promotion of Jewish evangelization throughout the world. We know Mr. Wilkinson, and can cordially commend both the man and his methods to the Christian public, and especially to friends of Jewish missions. He is not a man who sounds a trumpet before him; he makes no direct appeal for financial help, or even for a hearing, but goes where the Lord leads and takes what the Lord gives through free-will offerings of His people.

After October 1 his itinerary embraces Baltimore and Washington (October 2-8), Philadelphia (9-20), Toronto (21-26), and New York (October 30-November 15). Mr. Wilkinson is ready to address Christian assemblies, and so stimulate interest in work among the Jews, and to visit such missions and give counsel and help in the prosecution of them. He desires to reach London again December 15, and those who wish to avail themselves of his valuable services would do well promptly to communicate with him. He is prepared to illustrate his lectures by stereopticon and cinematograph, having a large and unique set of ordinary, panoramic, and cinematographic subjects adapted both to illustrate his themes and instruct his hearers. The Russian field is made prominent in these lectures, because of its paramount importance. Any who desire to reach this much-esteemed lecturer, whose modesty is only equaled by his merit, may communicate with him through the editors of this REVIEW,

or Mr. T. Wistar Brown, Jr., 518 South Street, Philadelphia, or Emil B. Linde, 210 Chrystie Street, New York, who unselfishly undertake to aid Mr. Wilkinson in arranging meetings.

A. T. P.

What a Naval Officer Did with Prize-money Rear-Admiral McCalla, of the United States Navy, has just set an example

that is rather out of the line of the ordinary disposition of gifts. With the prize-money received by him from the Spanish-American War he has purchased a site for a building for the benefit of the men of the navy at the Mare Island Navy-yard, California, and Mrs. McCalla has raised a considerable amount toward the cost of a \$65,000 building on that site, which she and the admiral have leased to the Young Men's Christian Association, to be conducted in connection with its several naval branches.

An Armenian's Bequest to Foreign Missions The *Missionary Herald* reports that "an Armenian named Arslan Sahagian died recently in Yonkers, N. Y., and left his entire wealth, amounting to about \$80,000, to the American Board. He was one of the first graduates of Bebek School at Constantinople, which institution was the precursor of Robert College. He was for many years a successful furniture dealer in Yonkers. Thus one of the pupils of the illustrious Cyrus Hamlin becomes a grateful and generous donor to the treasury of the Board. So far as is known, Mr. Sahagian is the first Armenian to bequeath such a large sum to this society. The *Avedaper*, a religious journal in Constantinople, with pardonable pride makes record of Mr. Sahagian's benefaction.

which it considers as one of the most encouraging signs of the times."

The Brooklyn Chinese Sunday-school Union The officers, teachers, and scholars of the Chinese Sunday-schools of Brooklyn resolved

in September, 1903, to adopt ways and means to supply a New Testament in Chinese and English in all the Chinese laundries of this borough. Upon investigation, these facts were obtained:

There are in Brooklyn 1,500 Chinese.

There are 10 Chinese Sunday-schools, either self-supporting, or connected with some church, with a total attendance of about 200 scholars.

This leaves 1,300 heathen men outside of the reach of the Gospel in this city of churches; and no one appointed to take them the Gospel, and nothing ever contributed to give them a Bible.

It is known as a fact Chinamen have lived in this city 25 years and never heard of the living God or salvation. Therefore, it was resolved by the Brooklyn Chinese Sunday-school Union to try to give them the Gospel in their own language and in their own homes if they will not attend the mission schools.

The treasurer of the Union is Mr. Edwin B. Woods, 596 Macon St., Brooklyn, N. Y.

Splendid Treatment for the Nation's Wards Two years ago it was a troop of Cuban teachers who were brought to the United States for a

few months of summer training, and this year a similar boon was bestowed upon 550 teachers and normal school students from Porto Rico, with Harvard receiving the larger number and Cornell the residue. The teachers contributed each

one month's salary and the students each \$25, while all other expenses were met by generous-hearted persons in this country, except that the ocean voyage was made in a government transport. They returned *via* New York City, Philadelphia, and Washington.

A Forward Movement, First in Money, and Now in Men Missionary Secretary S. H. Chester, of the Presbyterian Church, South, reports as follows:

Heretofore our Forward Movement has been altogether in the line of finances, and the committee has been distressed at our seeming inability to find reinforcements for the missions. But now it seems as if the many earnest prayers that have been offered, that the laborers might be thrust forth into the harvest, are being answered. Twenty new missionaries are now under appointment; 4 others are before the committee only waiting compliance with some formalities before their appointment will be consummated. Of these, 1 will sail for Brazil on the 5th of August; 4 will sail for Korea and 4 for China on the 15th of August. All the others are expected to sail either in September or October. The largest number of missionaries sent out in any previous year was 21, sent out in the fall of 1903. It is very probable that the total reinforcements which we shall be able to report to the next General Assembly will not be less than 30.

"Medicine" as Practised in Nicaragua According to a Moravian missionary, "of sanitary laws, of the nature of diseases, the people know nothing. Toothache is ascribed to a worm boring and biting its way through the tooth; rheumatism to hidden 'thorns in the flesh,' and wily women have carried on quite a business by extracting such thorns: they rub the skin, make a slight incision, and pretend to pull a thorn or a fish-bone from the wound, which they had hidden dexterously between their fingers. So far their

doings would be harmless, but there are rogues among them who pretend that every disease originates from poisoning by somebody else, and that they know how to expel the poison. The potion which they cause their victims to swallow is in most cases drawn from poisonous herbs, and Mr. Grossmann relates four cases in which death followed the drinking of this medicine almost immediately."

The Bible for the Quechua Indians The Rev. Andrew M. Milne, the La Plata agent of the American Bible Society, whose work covers also the Pacific Coast countries of South America, has long been intensely interested in the Quechua Indians, and has longed to reach them with the Gospel. At last, by the generous help of a gifted Peruvian lady, Madame Turner, as translator, he has published for these people the Gospels of Mark and Luke and John and the Acts of the Apostles. Already these Scriptures have brought light to the individuals among these poor peoples, and readers are going out to minister these mercies to others who are not able without help to understand the printed Gospel. H.

EUROPE

Scotland's Foremost Mission Church The United Free Church of Scotland, now passing through a great crisis (see p. 779), is able to report an income of \$596,625, with \$421,160 besides, received abroad in the shape of grants, native contributions, etc. The mission fields number 15.

Ordained European missionaries.....	111
European medical missionaries.....	37
Missionaries' wives.....	126
Ordained native pastors.....	45
Total native agency.....	3,441
Principal stations.....	168
Out-stations.....	834
Church-members (1902 = 39,644).....	43,804
Attendance at 1,093 schools.....	63,220

Berlin Missionary Society The report of this organization for 1903 has come to hand, and is a model

for excellence of maps and illustrations. Ten fields are occupied, mainly in South and East Africa, and 2 in China, with 86 stations and 295 out-stations. With the 104 ordained and 14 unordained male missionaries, 1,052 native workers are associated. The native Christians number 47,022, and the communicants, 24,158.

European Lutherans and the Jews Six ordained and 5 unordained missionaries are at present employed among the Jews of Europe and Asia by the different branches of the Lutheran Church in Scandinavia, Germany, and Russia. The Central Committee for Jewish Missions (Norway) has 2 stations, Galatz and Braila, with 2 laborers and 5 teachers. The Swedish Society for Missions to Israel employs 5 missionaries at four stations—viz., Stockholm, Budapest, Odessa, and Urumia, and 2 Bible women in Goeteborg and Stockholm. An industrial home for Jewish inquirers is also supported. The Danish Society for Missions to Israel continues to support the work of the Leipzig central organization in Stanislau, Galicia, and has added to its force a traveling missionary for Denmark. The Lutheran Church of Russia now employs a missionary at Lodz, while the Leipzig central organization employs 2 missionaries, one at Leipzig, the other at Bucharest, and, together with the Danish society, carries on the work at Stanislau. M.

Italian Protestant Activity In Italy the Waldensian Church, the ancient Church of the Alpine valleys, has contributed 6,000 of its members to the Italian colony which is

settled upon the Platte River in Uruguay, South America. Italian Protestants have established a Christian college for their people in that country. An American woman has given \$10,000 to the theological seminary at Florence, and the college at Torre Pellice, in the Alps, has now 10 professors. From these two institutions go forth the ministers, evangelists, and missionaries establishing new mission stations every month. This Church claims "never to have been reformed, because never corrupted from the simplicity of the New Testament."

How the Bible Entered Spain The National Bible Society of Scotland made its way into Spain as far back as 1865. The story, as told by a secretary of the society, is a remarkable one:

While yet the Bible was confiscated at every frontier, Manuel Matamoros showed us how the book might be printed in Spain itself for the use of the faithful souls, who, meeting in secret and under feigned names, were feeling their way toward the light. In a back room in a back street in the Cathedral city of Malaga, at a rickety old handpress, with scanty supply of type, a godly printer, with his own hands and such help as his wife and boy could render, printed at the cost of the society 3,000 large type New Testaments, in the course of seventeen months' labor, during every hour of which he stood in danger of arrest and the galleys—a feat which will live in history with the achievements of those who counted not liberty or life dear to them for the sake of Christ and His Gospel.

ASIA

Rumors of Massacres in Armenia The phrase, "massacres of Armenian Christians are recommencing in Eastern Turkey," has been repeated in the current news several times since last May. There have been several intimations also that influ-

ential gentlemen are preparing to urge President Roosevelt "to do something."

There is no doubt that there has been disturbance and bloodshed in the district of Sassun, which lies some 70 miles west of the American Board's station at Bitlis, and some 20 miles south of Moush, the most important outstation of Bitlis. Some authorities declare that in the month of May of this year 50 Armenian villages were destroyed and 3,000 Armenians were slaughtered by Turks and Kurds in the Sassun district. This is very terrible, and the horror of the story is barely diminished by the detail, which seems equally true, that the massacre followed an attempt of Armenians to revolt under the lead of Russian Armenians who came into Turkey for the purpose of making things lively. Yet the Sassun district is so inaccessible a patch of wild mountain land that to this moment it has been impossible to learn what really did take place last May in those grim valleys.

The old traditions derive the name Sassun from one of the sons of Senacherib, who fled to the region after murdering his father (II. Kings xix:37). The descendants of this man were reckoned among the great princely families of old Armenia. Since his time the region has always been a resort of violent men. Up to the year 1894, when a Turkish army ravaged Sassun, the Armenians, like the Kurds whom they serve, carried arms and used them too, refusing to pay taxes to the Turkish government, on the ground that the Kurds collect taxes from them for the protection that Turkey does not afford. It has long been the custom in Sassun for the Armenians to suffer from the quarrels of their Kurdish masters, many of whom, by the way, are Armenians

who have become Mohammedans, and are in no wise of different stock from other Armenians of the district. If one Kurd wishes to injure another he kills the Armenian serf of his enemy. If revenge is to be taken for this injury it is obtained by shooting an Armenian serf of the first aggressor. If the Turks are seized by one of their intermittent ardors to collect taxes from these untamed mountaineers, it is the Armenians again who are put forward by the Kurdish lords of the manor to meet the common foe and settle with him as best they can.

The situation in Sassun is horrible; it is due to Turkish ineptitude. But one may not predicate a general massacre in Eastern Turkey upon the anarchies of that dreadful district. Reports from Sassun should be received as credible, but they should not be treated as proving that the Turks have gone mad on massacre again, nor as requiring President Roosevelt, for the sake of humanity, to apply some vague discipline to Turkey on their account.

D.

Investigating the Armenian Massacres

Secretary Hay has directed Dr. Norton, American Consul at Erzerum, to start on a tour of investigation through the regions where Armenian massacres have recommenced. This follows an old precedent, Secretary Fish having sent Mr. Eugene Schuyler on a precisely similar inquiry during the time of the Bulgarian massacres. The Armenians have doubtless been aggressive against the Kurds, who are in the employ of the sultan; but we can scarcely realize the provocation they are under, and the necessity of their taking up arms to defend their homes and families from spoliation.

Secretary Hay's diplomacy has been successful in obtaining from

the sultan acquiescence in the claim of the United States that American schools in Turkey shall have equal privileges with those conducted by citizens of other countries. The graduates of the latter, and of medical schools in particular, are allowed to share in government examinations, which open the doors to practise. These schools may add to their buildings without tedious delay, and are protected from official interference. Abdul Hamid, in an interview with Minister Leishman, has promised reform in all these particulars, but it remains to be seen how the promises will be fulfilled. Turkish officials acknowledge no obligation to keep faith with "infidels," tho they may promise under compulsion.

*

Light and Heat for American College

Turkish Girls for Girls at Constantinople, who have known in detail about the needs of the institution, have felt for a long time the great need of better facilities for heating and lighting the main building. The labor involved in warming the rooms by more than 60 stoves, and in caring for a corresponding number of kerosene lamps, with the great risk of fire all the while, has seemed very wasteful. The sanitary arrangements, too, have been entirely inadequate to the need. Now many hearts will rejoice to know that by the generous gift of a faithful friend these wants can be supplied, and in the near future the college will have full equipment of conveniences for health and comfort.—*Missionary Herald*.

Filling the Silver Teapot With Gold

Friends will call to mind the old tea-set of beaten silver given last year for the work in Marsovan, and the call made by President Tracy that the

silver teapot be filled with gold, to be used for the better establishment of the self-help department in Anatolia College. With pleasure we report that of the \$6,000 required, well-nigh half has gone into the teapot or has been pledged. All names of contributors, when given, are preserved, with the idea of a special record on the accomplishment of the object. The sum of \$10 furnishes, and \$50 establishes, sustains, and *names* a bench, at which 4 students will work each day for their own support in education. Gifts for the "teapot" may be sent to President C. C. Tracy, or F. H. Wiggin, 14 Beacon Street, Boston, Mass.—*Missionary Herald*.

To Mecca by Rail! The Hejaz railroad, to connect Damascus with Mecca, is to be a religious line. It will convey pilgrims to Mecca over the most difficult stretch of their pilgrimage, and hence its completion will be hailed by the faithful with the wildest enthusiasm. Mohammedans all over the East are contributing with generosity, and the original idea was to have none but Mohammedan materials and workmanship enter into its construction and management, so that the holiest might use it without defilement. But that had to be given up, because Mohammedanism does not produce steel rails, locomotives, or engineers; so the road will be a triumph to Christian brains, while it carries Mohammedan bodies.

Led to Christ Through the Koran A young mollah of Bokhara had been awakened to feel himself a sinner. He searched the Koran, and there he learned that Christ was a great prophet. It struck him that perhaps Christ could save him from his sins. For nine years he sought and longed for the knowledge of a Savior. At last the Swedish Mis-

sion sent a young Nestorian as missionary to Bokhara with New Testaments. He one day left some of his books for sale in a shop. The mollah came there to purchase some article, noticed the books, and, when he heard they were the Christian's Bible, bought one. The man in the shop told him he could only understand it if he began at the beginning and read it straight through.

The young mollah read it night and day, and when he had finished it came to the shop to thank the man for the wonderful Book. "If you do not understand it all I know a young man who could explain it to you," said the shopman, and gave him the address of the Nestorian.

Many conversations ensued, and the mollah was finally led to believe in Jesus.

He then wished to win his wife to the same faith. She noticed he no longer prayed five times a day, and that he ate on the fast days, and threatened to denounce him to government. Her husband was specially kind to her, and asked if he was better or worse since his new belief. She could not but admit he was kinder and better. Then he read to her the pages where a man is commanded to have one wife. As the object of every Mohammedan wife is to keep her husband from taking another wife, she was intensely interested. He went on to read that a man should love his wife as himself. This, so contrary to Oriental practise, struck her forcibly. Slowly her mind began to open to the truths of Christianity, and now they are both desiring to be baptized.

In Bokhara, tho a convert is hated, he is not persecuted. There seems an open door, yet there is but one Christian missionary there, the young Nestorian we have spoken of, who labors there alone,

earning his own living.—M. BARCLAY in *The Life of Faith*. *

Some Facts about India A Blue Book contains figures about the Indian Empire full of interest. While the population is over 294,000,000, less than 3,000,000 are Christians. In an analysis of the population according to "occupation," nearly 4,000,000 are supported by servants engaged in the administration of the State, 130,000 by sport, 2,250,000 by herdsmen, 2,340,000 by barbers and shampooers, while tailors, milliners, and dressmakers have to find support for over 1,000,000 people. A glance at religions shows that Hindus number over 200,000,000, Mohammedans, 61,500,000, and Buddhists less than 10,000,000. The complex work in India is further evidenced by the great number of languages—there being no fewer than 42 Indian, 11 Asiatic, and 19 European languages spoken in the empire, besides a greater number of dialects. There are 25,000 lepers and 150,000 deaf-mutes, while no less than 350,000 never see the light of day.—*Young Men of India*. *

The Muddle of Hinduism *Truth*, a Hindu newspaper, asks in an editorial, "What is the religion of the educated Hindus of the day?" and finds itself unable to give a clear answer to the question. "They are neither," the editor says, "Hindus, nor Mussulmans, nor Buddhists, nor Christians." He concedes that they may be classed as Brahmos. He does not give them a high character: Mutual distrust, meanness, selfishness, want of confidence in one's self and in others, want of punctuality, want of admiration for good qualities in others, want of capacity for working jointly, backbiting, attempt to gain personal interest at the sacrifice of public interest, and want of fear of any religious bind-

ing—these and other traits of character reign supreme, and this brings them into conflict with the aims and aspirations of the women in their homes, who cling to the ancient creeds. He exhorts the people to unite and call upon their pundits to frame a new code, after Manu, to guide in social and religious life. "Let us have something definite," he exclaims, "and not this chaos of Hindu religion!"

A Hindu Phenomenon Rev. A. French writes thus in the *Mission Field* of one of the peculiar institutions of India:

An Indian fair is one of the quaintest places in the world, and the blending of the civilization of the West with the primitive ways of the East is very curious. The idolatry is stupendous, as are also the ignorance and degradation of the superstition manifested. The paternal government never shows to better advantage than in its care for these simple children. Trains run when the pilgrims want them. Children astray are caught and sent around with a bell-man. Nine hundred and fifty to 1,000 shops are licensed to supply wood. Wells are dug, roads are made, and even covered with grass to keep down the dust. Hospitals, isolation camps for plague patients, ambulance brigades, police stations, are all provided; and a government establishment is sent down, with 25 English officers at its head, who parade the fair on elephants, camels, and horseback. As you press along the crowded road, past the little shops, here is a phonograph next door to performing parrots, the pavilion of the "Cow Society," which declares that the prosperity and intelligence of India depend on the nourishment of the cow. Here one sees an ascetic, in the fakir establishment, his head buried in the earth, while another reposes naked on a bed of thorns, etc.

The Y. M. C. A. in Calcutta Of all Christian enterprises set on foot in the city during the twelve and a half years I spent there, the Y. M. C. A. was

the boldest and the most important. None other supplied such a felt want, or attained so rapid and distinct a success. It was begun and carried forward in faith, and with a clear-sighted judgment of what the needs of the time and of the place demanded. And it has had the reward which faith working with an unselfish purpose and a sound judgment may always confidently expect. The College Branch of the Y. M. C. A. was established just when the missionaries in the Christian colleges of the city were feeling that their work for Christ among the students needed supplementing. The requirements of the government education system had tended to shorten the hours which in these colleges could be devoted to religious teaching, and had laid upon the missionaries an unprecedented burden of nightly preparation for their secular classes. The lectures and Bible classes held at the Y. M. C. A., together with the personal conversations and visitation of the students in their lodgings and boarding-houses, which the Y. M. C. A. workers were able to undertake, have formed a most appropriate and much-called-for reinforcement of the work of the educational missionaries.

REV. DAVID REID. *

The Work of One Hospital The medical mission page of *India's Women and China's Daughters* for June is devoted to an abridged report, by Miss Hewlett, of twenty-four years' work in the C. E. Z. M. S. Hospital at Amritsar. During that period more than 6,000 cases of illness of all kinds have been nursed in the wards of St. Catherine's Hospital; 765,298 out-patients have received treatment in the dispensaries, and 21,843 maternity cases attended, upward of 500 of which called for

operative interference. Turning to the spiritual results, we find that 200 persons have been added to the Church in baptism as a direct outcome of the medical work, and we doubt not that in many another heart the hospital teaching and influence have been the indirect means of preparing the way for the acceptance of the Gospel message. —*Mercy and Truth.*

Education of Moslem Women in India The South Indian Mohammedans are coming to have a more enlightened view of female education. It was said at their recent Educational Conference at Madras: "If we educate a boy, the good of it mostly redounds to him alone. If it is a girl, the benefit of it descends to all her children."—*Evangelisches Missions Magazine.* †

A Rousing Y. P. S. C. E. Rev. E. W. Simpson writes of a Christian Endeavor gathering he attended in Ahmednagar: "There were about 2,000 Endeavorers present, and it was a thrilling sight to see the bannered host sweep through the streets of a heathen city, and fill to overflowing the largest building that could be found there! The place resounded with Christian song and stirring speech, and was an earnest of the still greater multitude which God is preparing to take this land for Christ. It may interest you to know that the society in Ahmednagar is next to the largest in the world. When the collection was taken I saw, for the first time, the cowrie shells, which are yet used as money in some parts of King Edward's empire."

How Hindu Christians Gave This statement comes from one of the missionaries of the American Board:

On April 7 the Manamadura church held its harvest festival and

annual meeting, the largest and best in its history, certainly of late years. The attendance was large, and from all parts of the pastorate; the addresses, singing, and attention were excellent; the offering amounted to about 150 rupees, the largest ever received. The equivalent of this sum is \$50; but when it is remembered that it takes a man 4 days, and a woman over 6, to earn a rupee by field labor, and that this represents over 750 days' work, it means as much as \$1,000 would to the average country church at home. And this offering is in addition to the regular weekly ones, and the extra effort that the church is making to build a much needed stone wall about its premises. The communion service at the close of the day welcomed 6 new members, and was followed by the settlement of a misunderstanding between two of our helpers in the school. When we parted at one o'clock the following morning the pastor told me it was the happiest day of his five years' pastorate.

Fear of a New Boxer Uprising The murder of Bishop Verhaegen and two Roman Catholic priests in

China has given rise to rumors of further troubles from the anti-foreign rabble in Northern China. Some missionaries are said to have left Pe-chihli Province, and mission property is reported to have been destroyed. A band of missionaries on furlough in America have received orders to await developments before returning. We understand, however, that the reports of disturbances have been exaggerated, and we do not anticipate serious trouble. *

How Some Chinese Christians Give At the annual meeting of the London Missionary Society, Rev. R. Wardlaw Thompson, secretary, referred to the evidence of appreciation of the work of the society among the native peoples themselves, clearly shown by the fact that nearly \$150,000 was given by

them during the year in one form or another.

They contributed \$23,705 to medical missions, and two sums in that amount have an interesting story. Chinese gentlemen in Hongkong, appreciating the services of the medical mission, contributed upward of \$5,000 for the erection of a maternity hospital, which they have handed over to the society to be managed by those terrible missionaries who are said to have done such mischief in China all through these years! They contributed that sum, and now they are paying the salary of the lady medical missionary who is presiding over the hospital. And then, far away in Hunan, in that anti-Christian, anti-foreign province, which God has so wonderfully opened to us, in the farthest of our stations, Heng Chow, the people of the place contributed \$1,350 toward the erection of the mission hospital.

A Strange Missionary Agency in China A teacher in the Friends' girls' school (English) at Tung Chuan, in Yunnan, China,

says that the Chinese girls are wild over basket-ball. Four of the girls have unbound their feet, two are unbinding, and others are trying to get permission from home to do likewise. The enticement of the game has done what no amount of exhortation could have accomplished in the way of setting free these young women bound by Satan for many years.

Signs of Good in China In the *Chinese Recorder* for June, Rev. C. A. Stanley,

of Tientsin, has an interesting article upon "The New Conditions," which are evident in all classes toward both foreigners and Christianity, and specifies a greater friendliness toward missionaries and their teaching, a greater desire to secure Western learning, a greater number of inquirers, and a clearer understanding of the difference between Protestants and Catholics.

Is Pentecost at Hand? "I have been sending my student-assistants out preaching on Sundays," writes Dr. Arthur Peill, of T'sang Chou, "and they have come back radiant. Everywhere the people are ready to listen, willing to receive, courteous, interested. . . . And when my colleague comes back from a tour through the district, what reports we hear! Incident after incident pours out in a wondrous stream till one tingles with delight and feels inclined to cry 'Hallelujah!' We hear of Christians striving to finish their chapel before the deputation arrives; of the giving of their own time, mules, carts, etc., to the work, without a penny of cost to the society; of preaching to audiences of hundreds and thousands at fairs and markets *en route* to the out-stations; of eager attention, and interesting after-conversations; of new groups of inquirers starting building little chapels; of new schools commenced; of earnest work by men and women stirred up by the winter class; of persecution bravely endured."—*London Chronicle*.

The Empress Dowager Makes a Donation The Dowager Empress of China has given 10,000 taels, or \$14,000, to the establishment of a medical college in Peking. It is a large institution, founded and sustained by the combined effort of the London Mission, the American Board, and the Presbyterian Board, and is to cost \$50,000. It is hoped that the example of the empress will be followed by China-men of rank and wealth. It may show a great change of mind in the empress that she endorses and supports a missionary enterprise. Medical missions are proving the means of conciliating and opening the way to many minds and hearts.

What One Society is Doing for China The China Inland Mission had on January 1, 1904, in 199 stations in China, 743 missionaries, men and women, besides 15 still engaged in study, and 25 engaged in home work or not yet assigned to stations; 465 of its missionaries are women. The receipts of the society for 1903 were \$225,458. It reports the number of conversions in its stations in China in 1903 at 1,700. Ten years ago the annual number of conversions was about 700. Comparison of the two figures suggests that the powers of evil prepared the way of the Kingdom when they sought to barricade it by that terrible outburst in 1900.

Royal Gifts Also from Japan Their majesties the Emperor and Empress of Japan have granted 2,000 yen to the Okayama Orphanage. The gift is designed to assist Superintendent Ishii in securing the much-needed endowment of 200,000 yen before the institution reaches its twentieth birthday in 1907. This is believed to be the first instance in which the emperor has given a special grant-in-aid to a distinctively Christian institution. Coming as it does in the midst of a war between Japan and one of the great Western nations, it is a significant proof of the broad-minded spirit of Japan's enlightened rulers. — *Congregationalist*.

From Japan in Wartime A missionary writes: "The war has been a marvelous revelation of Japan's capacities and character. I believe, too, that if Russia comes to ask for terms she will find her brave antagonist far more generous and large-hearted than many think. What preserves the nation throughout is that

it not only loves to create high ideals, but keeps its gaze steadily on them. It is quite a passion with the nation at large to show itself reasonable and considerate of other nations' just claims. The continued successes do not intoxicate, but rather the contrary: they sober the nation with the sense of enlarged responsibilities. Colonel MacPherson was calling here yesterday. He had, at Hiroshima, visited the Russian wounded among the prisoners, and watched them being tended by Japanese nurses. Just think of the wonder of this, when we let the memory run back some sixty years and think what Japan was then, and of all that has happened since, to lead up to the scene of Japanese trained nurses in Red Cross uniform doing all they know for the wounded of the enemy, and that enemy one of the strongest military powers, but checked unexpectedly by Japan in the very midst of its expansion to the seaboard of the Far East."

Japan's Religious Mission to the Orient In the *Booklover's Magazine* Harold Boice quotes a Japanese university professor, who said to him:

Our empire has salted all the seas that have flowed into it. The West can not hope to Christianize Japan when our ambition is to Japanize Christianity, and to carry the new doctrines, the gospel of rational ethics, to the millions of Asia, and, in time, to all the world. We shall go to China—in fact, we are already there—with a harmonious blending of the best precepts of Buddhism, Confucianism, Bushido, Brahmanism, Herbert Spencer, Christianity, and all other systems of thought, and we shall have, I think, little trouble in awakening the naturally agnostic mind of the Chinese to the enlightenment of modern free thought. What the Far East needs is a religion as modern as machinery. We have had more gods than were good for us. We believe that a cosmopolitan gospel tolerating the existence but mini-

mizing the potency of prayers, offerings, shrines, temples, churches, litanies, and gods, and dwelling more on the time that now is and the relation of man to man, will create a wonderful reformation in Asia. We confidently believe that it has been assigned to Japan to lead the world in this new intellectual era in the progress of mankind.

Progress in Formosa Japan acquired the island of Formosa as a result of the war with the Chinese. Since that time about 50,000 Japanese have settled in the island. "The Church of Christ in Japan," which is the Japanese native Presbyterian Church, at once organized mission work in Formosa. It found in the north of the island the remarkable work of Dr. Mackay, the Presbyterian missionary of the Canadian Church, and in the south the extended work of the English Presbyterian Church. A railroad has been opened from north to south, bringing the two sections into close touch. It is proposed to unite the Presbyterian mission work into one church. Dr. Mackay years ago married a Christian Chinese woman. Two of the valuable Christian ministers of the island are his sons-in-law. The Board of Foreign Missions of the Presbyterian Church in the United States has been asked to send to Formosa 2 ministers and 2 women. The wife of the present Japanese governor of the island is a Christian, and the way is opened for mission work everywhere.

AFRICA

The Moorish Government and Missions The Perdicaris case discloses very clearly the helpless condition of the Moorish government—totally helpless to resist any demand of one of the Powers, and entirely unable to enforce order in not less than one-half of its own dominions. Since Moorish officials realize their help-

lessness, and know something of the necessity for keeping on good terms with the Powers, foreign citizens in Morocco are generally treated with respect. There is no official interference with missionary work, so far as I know, and no annoyance. Public work is pretty much limited to hospital, dispensary, and refuge work—the latter only on the coast. Any active work in the way of street preaching, even informal addressing of groups that might gather, would meet with speedy protest and warning to desist, altho if the preacher determined to proceed, I doubt whether the Moorish *officials* would dare to do anything about it, except to complain to Consular authorities. Members of our mission were warned by the Basha last fall not to talk religion nor to try to sell books, but we almost daily offer the books for sale at Moorish shops, and have such conversations as we can, but without attracting public notice.

As to the real attitude of the people, of course their fear of their own government is what makes them respectful to foreigners, for Moslem bigotry is unchanged. A few of the merchant class and well-to-do city people see advantages in foreign innovations and might favor them, but the majority of the tribes talk as if they would be glad of a chance to clean out the foreigners and start a "Holy War." GEORGE C. REED. *

The Sudan The first party of
United Mission the Sudan United Mission sailed for Northern Nigeria in July. Four young men left England for Burutu, on the Niger, and will travel by steamer to Lokoja, and on, up the Benue River, to Ibi, where the land journey of 150 miles begins up to the Bautchi Hills (the center of the work).

The medical missionary of the party, Dr. A. H. Bateman, is a graduate of the University of Durham. Scotland is represented by Mr. John Burt, who has had two years' training in the Glasgow Bible Institute. Ireland has given an earnest worker in Mr. John Maxwell, who has resigned a good post in the Civil Service in order to preach Christ in the Sudan. And Germany is represented by Dr. Karl W. Kumm, the leader of the party, who has already had some experience of African travel and service, in missionary work in Egypt, Nubia, and the Lybian desert, and has lately spent some months in Tripoli studying Hausa, the trade language of the Western and Central Sudan.

The mission aims at commencing work among the pagan tribes, the Jarowa, Guaris, Tangelas, and others in Bautchi, a district more than twice as large as Ireland, which has never had a missionary yet. Many of the heathen peoples of Hausaland have thus far resisted the inroads of Islam, which is threatening to conquer the whole of that vast British protectorate, a sphere as large as one-third of India. The aim of the Sudan United Mission is to evangelize these races, that they may turn from heathenism, not to Islam, but to Christ. At present Hausaland, probably the most populous section of British Africa, has but three British mission stations and some dozen British workers, none of whom are laboring among the pagan tribes, altho some of these have been for years asking for Christian teachers.

LUCY E. KUMM. *

"The Liverpool The town of Lagos,
of the capital of the
West Africa" Yoruba country
and of the Colony
of Lagos, has a population of 50,000
natives and three or four hundred

Europeans. It is one of the most important, if not the most important town in West Africa. It is not without justice that it receives the title of the "Liverpool of West Africa." Lagos, with its suburb of Ebute Meta, is divided into 6 parishes, each with its church, Sunday and day school. Some of these parishes have also one or two district or mission chapels attached to them. These parishes are worked by the native clergy of the Lagos church on much the same lines as an English parish. Of these churches St. Paul's, in the Breadfruit district of the town, is said to be on the site of a slave-market. Christ Church alone is in charge of an English clergyman. The members of these churches number about 3,000, of whom 1,500 are communicants. With the members of other missions the number of professing Christians in Lagos reaches probably 7,000.

Tuskegee Graduates in Southwest Africa	We sometimes ask what the negro is doing for the negro. Tuskegee is doing an unlooked-for bit
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of missionary work in West Africa. Three or four years ago the German government applied to Dr. Booker Washington for Tuskegee graduates to teach the people of the Togoland colony to raise cotton. The Togo negroes had not only to be taught but to be coaxed to try cotton planting. The Togo cotton, too, had run wild so long that none of its three varieties were worth much, while American seed will not endure that climate. The Tuskegee men have changed all this. By judicious crossing they have originated a new cotton plant that flourishes in Togoland and is of good, long staple. They have also disarmed suspicion among the natives and aroused enthusiasm about cotton culture, to the extent

that the crop of 1904 will be about 1,000 bales. They have also started an industrial school, where 45 picked Togo boys are being taught some of the energy of their Japanese namesake and its application to scientific agriculture. All these achievements have conquered the skepticism of the German colonial officials as to the profits of improving the condition of the natives. The import of this unforeseen influence of Tuskegee upon blacks in Africa can not yet be measured. But it is not too early to ask whether the men who have stood by Booker Washington financially are not finding in this extension of the good work the satisfaction of an extra percentage of return from their investment. D.

H. M. Stanley's We can scarcely
Work for overestimate the
Uganda importance of the
service which Stan-

ley rendered to Africa and the world, in helping to save Uganda from the domination of Islam, by persuading King Mutesa to invite missionaries from England. Lady Stanley has received the following letter from Mengo, Uganda, dated June 10, and signed "Apolo Kakwa Katikiro":

I am very grieved to hear the death of your husband. For Mr. Stanley was the first helper in our country, and he aided us in settling our country. We therefore are very grieved for the death of our dear friend. I myself saw him when I was in England. I was ten years of age when he came here at first, and when he came the second time he found us in the country of Aukole, as we were sent away from our country, being persecuted by other people for our religion. He encouraged us, and promised that he would tell the English to send soldiers to help us, and so he did. As we were greatly troubled the English came and helped us, until now our country is increasing in all wisdom. It was he who reported the religion of Christ to our fathers when they were trying to learn the Mohammedan religion. And so he

preached to the late King Mutesa that there is a better religion of Christ, the Son of God, who will save all people. And so the king agreed that it would be necessary the people should learn that religion, and our fathers tried to learn it. And after our fathers we have tried to learn it since the English teachers came to our country, and the religion extended everywhere. Now, Mr. Stanley seemed like our first guider in the religion, and because of this we are very grieved at his death. Now, I have told you of our beloved Stanley, what he did in our country, and have nothing more to say, except that we are greatly grieved, and ask you to accept my most sincere sympathy in your great loss. I send my greetings to your son Denzil. May God comfort you always. *

The Will of François Coillard This heroic missionary, to whom the work of the mission on the Zambesi had been the one absorbing interest, naturally inserted a clause in his last testament to the following effect:

On the threshold of eternity and in the presence of my God, I solemnly bequeath to the Evangelical Church of France, my native land, the care of the work of the Lord in Barotsiland; and in His holy Name I adjure them never to abandon it—and thus to despise and renounce the rich harvest that is to be expected as the fruition of seed sown in suffering and tears.

These words, from the heart of a great missionary, will not be unheard, for the Paris Missionary Society has already announced its intention of vigorously continuing the work. *

ISLANDS OF THE SEA

Christianity in Sumatra The present number of Sumatran Christians under care of the Rhenish Society is 55,685. The *Calwer Monatsblätter* says:

When we read the reports of the various stations we see how diligently the work is carried on in the schools, and in the care of souls, in attendance on sick and well, on

young and old; how, more and more, by means of missionary sisters, the female sex also is brought under Christian influence and training. Relapses into heathenism, and yet more into Mohammedanism, do occur, but of the apostates and excommunicated many return after a while. Taken all in all, we gain the impression that a day of salvation has dawned for Sumatra; that it behooves us to redeem the time, before the night cometh, in which no man can work.

The great point in Sumatra is to anticipate Islam, which is pressing in from the east coast. +

The Complex Nationality of the Filipinos The Filipinos have no nationality with which to assume government of the

archipelago. In Luzon there are the Christian Tagalogs, the Christian Matebeles, who murder Tagalogs as a tribal virtue, the non-Christian Igorotes, various tribes of head-hunters, and a miserable race called Negritos. In the Visayan group is another tribal division from Tagalog, and in the great island of Mindanao and in the Sulu and Tawi groups are the Moros, Moslem savages continually warring among themselves. In all the islands, according to the estimate of Señor Buencamino, Aguinaldo's former secretary of state, there are not more than 25,000 who speak any Spanish; that is to say, less than half of one per cent. of the population know the educated language which alone can be used for purposes of intercommunication. DAVID GRAY. *

Baptisms in New Guinea On Sunday, January 24th, baptism was administered

at Mukawa, when 13 converts were baptized, all being adults. Among the number was a boy who said in the earlier days his parents had deceived the missionaries by telling them he was dumb, and so was no good, and by that means he was kept from school and church. One

day Mr. Carlin found him in the house asleep, and pulled him by the leg and woke him up. The boy was afraid, and said: "I am coming, Bada," and so the deceit of his dumbness was at an end. He has been living on the mission station for nearly three years, and seems contented and happy, and hopes to be confirmed at the first confirmation the bishop holds in this district.

A Memorial of Miss Patteson, the Bishop Patteson surviving sister of the late Bishop Patteson, of Melanesia, has just presented to the society a relic of unique interest. It is the palm frond with the four knots tied on it which was found on Bishop Patteson's body after he had been murdered by the natives at Nukapu, September 20, 1871. The four knots were tied by the natives in order to signify that the bishop had been killed as an act of retribution for the murder by traders of four of their own companions. The palm frond and part of the mat in which Bishop Patteson's body was wrapped, also a cross made of the wood of the bishop's hut, are enclosed in a box made of sandalwood brought from Nukapu.

MISCELLANEOUS

Native Rulers A traveler who has in **Fear of** recently circum- the **Bible** navigated the globe with unusual facilities for conversations with the rulers of all the nations visited, altho not friendly to evangelical Christianity himself, as is witnessed by his frequent sneers at its professors, reports that everywhere he found the native rulers asserting that the Bible was the enemy most dreaded by themselves. The men in authority in Japan, China, India, Egypt, and Turkey all said to him that the missionaries were quiet and well disposed, and, personally, they

were peacemakers in any community. But the Bible brought "a sword." In the Sunrise Kingdom, where the fundamental principle of all government rests upon belief in the Divine ancestry of the mikado, our American was asked what would become of Japan's government should the people come to see in the mikado only common clay? In China the bed-rock of the home and the State is worship of the past. Teach a man that he must "forsake father and mother," and cut loose from the whole past, if need be; teach him to stand alone, and be in himself accountable before God—is that to be accomplished without a revolution? Caste and India are synonymous. But what becomes of caste if men are to be told that God made "all men of one blood"? So long as the Koran sanctions polygamy, and commands war against the "infidel," the Turk must remain "unspeakable."—*Interior*.

A Hundred Years Ago and Now Christian England laughed when Sydney Smith sneered at William Carey

as a "consecrated cobbler," going on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his deathbed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal; but when he died, the government dropped all its flags to half mast in honor of a man who had done more for India than any of their generals. The universities of England, Germany, and America paid tribute to his learning, and to-day Protestant Christianity honors him as one of its noblest pioneers.

**How a
Missionary
Was Made** Bishop Frank W.
Warne, of India,
gives the following
account of his early

missionary experience:

I was but a boy in Canada, and when the annual missionary meeting was held and the collection was about to be taken, the preacher said: "I want every person in the house, including boys and girls, to subscribe something, no matter how small, and two months will be given in which to pay the subscriptions." The collectors came down the aisle with a slip of paper, and the people wrote their names on the paper. I had never subscribed to anything, but I decided I would subscribe one dollar, and when it came to me I took the paper and wrote my name, promising to give that amount. I was very much excited, and began at once to plan how I should earn the money. I saved pocket-money, ran errands, found eggs, and, as it seemed to me, long before the time I had my dollar ready, and wished either that the collector would hurry up or that I had subscribed more. I got so much pleasure and profit out of that subscription that I have been giving ever since, and at last I gave myself.

Long Waiting The Rev. Alden
and Grout, who was
Rich Reaping driven away from
three successive sta-
tions in Africa, and waited eleven
years for his first convert, said:

If I was a fool in the eyes of some men, I have lived to see a hundred-fold more done than I ever dreamed that I might effect in a long life, and have enjoyed a hundredfold more than I expected. Every promise of God has been abundant-ly fulfilled to me.

OBITUARY

A. Alexander, Andrew Alexander
of New York died at Lake Mo-
honk on July 29,
1904. Born in Ireland in 1831, Mr.
Alexander was the descendant of
Scotch-Irish Reformed Presbyteri-
ans (Covenanters), and as such
received the thorough religious
training of these sturdy people.

Coming to New York more than
fifty years ago, he engaged success-
fully in the shoe business. In early
youth Mr. Alexander united with
the Reformed Presbyterian Church,
and for 47 years he was a ruling
elder in the Second Reformed Pres-
byterian congregation of New
York. He was a director of the
National Temperance Society, a
manager of the American Tract
Society, and a member of the Pres-
byterian Union of New York. For
many years he was a member of
the Board of Foreign Missions
of the Reformed Presbyterian
Church, and became the chairman
six years ago. Foreign missions
always held the chief place in Mr.
Alexander's affections. He was a
delegate of his church to the Lon-
don Missionary Conference in 1888,
and to the Ecumenical Missionary
Conference in 1900. His gifts to
the support of the Reformed Pres-
byterian work in Syria, Asia
Minor, Cyprus, and China were
regular and large, and in his will
he remembered the work with a
gift of \$25,000. Mr. Alexander did
not forget the work at home, and
the missions among the negroes,
the Indians, and the Jews received
large contributions; the endow-
ment fund of the Reformed Pres-
byterian College at Beaver Falls,
Pa., was liberally increased, and
many a poorly paid minister of the
Reformed Presbyterian Church re-
ceived an unexpected increase of
his salary through this humble ser-
vant of Christ. M.

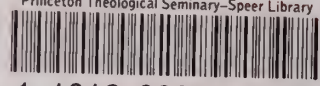
John Murdock, On August 10th oc-
curred the death of
of India Rev. Dr. John Mur-
dock, of the Christian Literature
Society in India. He was 81 years
of age, and over a year ago resigned
the secretaryship of the Madras
branch of the society, but he was
an active missionary worker to the
last. He was born in Glasgow, and
went to Ceylon in 1844. He did
much for Tamil missions, and to
give a Christian literature to India.
*

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